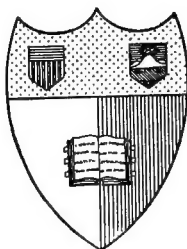


ar V

11148

A
WRITER OF ATTIC PROSE

FLAGG



Cornell University Library
Ithaca, New York

FROM

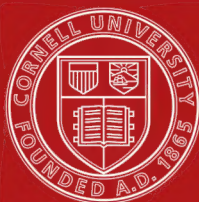
Miss Andrus

Cornell University Library
arV11148

A writer of Attic prose;



3 1924 031 234 119



Cornell University Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<https://archive.org/details/cu31924031234119>

A

WRITER OF ATTIC PROSE

MODELS FROM XENOPHON
EXERCISES AND GUIDE
A VOCABULARY OF ATTIC PROSE USAGE

BY

ISAAC FLAGG

PROFESSOR IN THE UNIVERSITY OF CALIFORNIA



NEW YORK · · CINCINNATI · · CHICAGO
AMERICAN BOOK COMPANY

COPYRIGHT, 1902, BY
ISAAC FLAGG.

ENTERED AT STATIONERS' HALL, LONDON.

ATTIC PROSE.

W. P. 2

PREFACE

THE intention and purpose of the present work are indicated in the first few paragraphs under the head of Writer's Guide, and explicitly stated at the end of the same section in Directions for Using the Book, p. 103. The Guide is not meant to offer an exhaustive treatment of any of the topics which it touches: supplementary matter can be found by such readers as may desire it in *Outlines of the Temporal and Modal Principles of Attic Prose*, published by the University of California, copyright, 1893; an Introduction to the Lives of Cornelius Nepos, on the *Rapid Reading of Latin and the Art of Translation*; *The Translation Habit*, University of California Magazine, April, 1898.

CONTENTS

	PAGE
MODELS FROM XENOPHON	1-63
Cyrus the Great: his Lineage and Native Qualities (107)	1
The Boy Cyrus at the Court of Media (107)	1
At Dinner (109)	3
The Court in its Cups (110)	4
Cyrus decides to remain with his Grandfather (111)	5
A Lesson in Justice (112)	6
Winning Ways of Cyrus (112)	7
Hunting (113)	8
A Grand Hunting Party (116)	10
Cyrus returns Home (118)	12
He resumes the Persian Discipline (119)	13
Designs of the King of the Assyrians (119)	14
Cyrus takes Command of a Persian Army (120)	15
He marches to Media (121)	15
Capture of Sardis (122)	16
Cyrus and Cræsus (123)	17
Γινῶθι σεαυτόν (124)	18
Εὐδαιμονία (127)	21
The Taking of Babylon (128)	21
Cyrus' Dower (133)	25
The Charge of Cambyzes (134)	26
Length and Breadth of the Empire (135)	28
Συσκευάζον, ὃ Κῦρε (136)	29
Last Words of Cyrus the Great (137)	30
The Death of Cyrus the Younger (138)	33

	PAGE
Traits of the younger Cyrus (141)	37
Καλοκάγαθία (143)	39
Ischomachus' Instructions to his Wife (145)	41
Learning Homer (152)	46
Beauty of Socrates (153)	47
Xanthippe, his Wife (154)	48
Filial Gratitude (155)	49
Agesilaus in Asia (158)	52
Recalled to Hellas (161)	55
Battle of Coronea (162)	56
Panhellenic Patriotism (165)	59
Spartan Simplicity (165)	60
Hunting as Part of a Liberal Education (166)	60
EXERCISES AND GUIDE	65-169
Intuition and Imitation	65
Rhetorical Articulation	66
Lesser Rhetorical Masses	67
Larger Rhetorical Masses	68
Responsiveness of the Greek Language	68
The Greek Order	69
First come, First served	70
The Group as Unit	72
Period, Antithesis, Chiasmus	74
Euphony	76
Rhetoric and Grammar	76
Grammatical Terminology	77
Temporal and Modal Expression	78
Pure Conditional Clauses	79-82
Real Condition	79
Circumstantial Condition	81
Vague Condition	81

	PAGE
Relative Indefinite	82
Original and Secondary Constructions	83
Scheme of Subordinate Clauses	85
The Past Phase	86
Objective Conditional	89
Subjective Conditional	90
Final of Expectation	91
Cautions regarding Idiom	92-100
The Connective Particle	92
Parataxis of μέν	93
Aorist and Imperfect	93
The Perfect Stem	95
Infinitive and Participle	95
φάναι, εἰπείν and λέγειν	96
οἶεσθαι, δοκεῖν, ἡγείσθαι, νομίζειν	96
γνῶναι	96
φαίνεσθαι, ἀκούειν	97
Adjuncts of Infinitive or Participle	97
Personal and Impersonal	98
Temporal Relations	98
Simplicity	100
Directions for Using the Book	103
Exercises for Writing	107-169
ABBREVIATIONS	170
VOCABULARY	171

ATTIC PROSE

Cyrus the Great : his Lineage and Native Qualities

Πατρὸς μὲν δὴ ὁ Κῦρος λέγεται γενέσθαι Καμβύσειω Περσῶν βασιλέως, μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι· ἡ δὲ Μανδάνη αὕτη Ἀστυάγους ἦν θυγάτηρ τοῦ Μήδων γενομένου βασιλέως.
5 φῦναι δὲ ὁ Κῦρος λέγεται καὶ ᾗδεται ἔτι καὶ νῦν ὑπὸ τῶν βαρβάρων, εἶδος μὲν κάλλιστος ψυχὴν δὲ φιλανθρωπότατος καὶ φιλομαθέστατος καὶ φιλοτιμότητος, ὥστε πάντα μὲν πόνον ἀνατλήναι πάντα δὲ κίνδυνον ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα. φύσιν
10 μὲν δὴ τῆς μορφῆς καὶ τῆς ψυχῆς τοιαύτην ἔχων διαμνημονεύεται· ἐπαιδεύθη γε μὴν ἐν Περσῶν νόμοις.

The Boy Cyrus at the Court of Media

Κῦρος γὰρ μέχρι μὲν δώδεκα ἐτῶν ἢ ὀλίγῳ πλείον ταύτῃ τῇ παιδείᾳ ἐπαιδεύθη, καὶ πάντων τῶν ἡλίκων διαφέρων ἐφαίνετο καὶ εἰς τὸ ταχὺ μανθάνειν ἃ δέοι
15 καὶ εἰς τὸ καλῶς καὶ ἀνδρείως ἕκαστα ποιεῖν. ἐκ δὲ τούτου τοῦ χρόνου μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς· ἰδεῖν γὰρ ἐπεθύμει, ὅτι ἤκουεν αὐτὸν καλὸν καγαθὸν εἶναι. ἔρχεται δ' αὐτὴ τε ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον
20 τὸν υἱὸν ἔχουσα.

Ὡς δὲ ἀφίκετο τάχιστα, καὶ ἔγνω ὁ Κῦρος τὸν
 Ἀστυάγην τῆς μητρὸς πατέρα ὄντα, εὐθὺς οἶα δὴ
 παῖς φύσει φιλόστοργος ὦν ἡσπάζετό τε αὐτὸν
 ὥσπερ ἂν εἴ τις πάλαι συντεθραμμένος καὶ πάλαι
 5 φιλῶν ἀσπάζοιτο, καὶ ὁρῶν δὴ αὐτὸν κεκοσμημένον
 καὶ ὀφθαλμῶν ὑπογραφῇ καὶ χρώματος ἐντρίψει
 καὶ κόμαις προσθέτοις, ἃ δὴ νόμιμα ἦν ἐν Μήδοις
 — ταῦτα γὰρ πάντα Μηδικὰ ἐστί, καὶ οἱ πορφυροῖ
 χιτῶνες καὶ οἱ κἀνδυες καὶ οἱ στρεπτοὶ οἱ περὶ
 10 τῇ δέρῃ καὶ τὰ ψέλια τὰ περὶ ταῖς χερσίν, ἐν
 Πέρσαις δὲ τοῖς οἴκοι καὶ νῦν ἔτι πολὺ καὶ ἐσθῆτες
 φαυλότεραι καὶ δίαται εὐτελέστεραι — ὁρῶν δὴ
 τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ ἔλεγεν,
 ὦ μητηρ, ὥς καλὸς μοι ὁ πάππος. ἐρωτώσης δὲ
 15 αὐτὸν τῆς μητρὸς πότερος καλλίων αὐτῷ δοκεῖ
 εἶναι, ὁ πατὴρ ἢ οὗτος, ἀπεκρίνατο ἄρα ὁ Κῦρος,
 ὦ μητηρ, Περσῶν μὲν πολὺ κάλλιστος ὁ ἐμὸς
 πατήρ, Μήδων μὲντοι ὅσων ἐώρακα ἐγὼ καὶ ἐν ταῖς
 ὁδοῖς καὶ ἐπὶ ταῖς θύραις πολὺ οὗτος ὁ ἐμὸς πάππος
 20 κάλλιστος.

Ἀντασπαζόμενος δὲ ὁ πάππος αὐτὸν καὶ στολὴν
 καλὴν ἐνέδυσε καὶ στρεπτοῖς καὶ ψελίοις ἐτίμα καὶ
 ἐκόσμει, καὶ εἴ που ἐξελαύνοι, ἐφ' ἵππου χρυσοχαλί-
 νου περιῆγεν, ὥσπερ καὶ αὐτὸς εἰώθει πορεύεσθαι.
 25 ὁ δὲ Κῦρος ἄτε παῖς ὦν καὶ φιλόκαλος καὶ φιλότιμος
 ἦδετο τῇ στολῇ, καὶ ἱππεύειν μανθάνων ὑπερέχαιρεν·
 ἐν Πέρσαις γὰρ διὰ τὸ χαλεπὸν εἶναι καὶ τρέφειν
 ἵππους καὶ ἱππεύειν ἐν ὀρεινῇ οὔσῃ τῇ χώρᾳ καὶ
 ἰδεῖν ἵππον σπάνιον.

At Dinner

Δειπνῶν δὲ ὁ Ἀστυάγης σὺν τῇ θυγατρὶ καὶ τῷ
Κύρῳ, βουλόμενος τὸν παῖδα ὡς ἡδιστα δειπνεῖν,
ἵνα ἦττον τὰ οἴκαδε ποθοίῃ, προσήγαγεν αὐτῷ καὶ
παροψίδας καὶ παντοδαπὰ ἐμβάσματα καὶ βρώματα.

5 Τὸν δὲ Κῦρον ἔφασαν λέγειν, ὦ πάππε, ὅσα
πράγματα ἔχεις ἐν τῷ δεῖπνῳ, εἰ ἀνάγκη σοι ἐπὶ
πάντα τὰ λεκάρια ταῦτα διατείνειν τὰς χεῖρας καὶ
ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων.
Τί δέ, φάναι τὸν Ἀστυάγην, οὐ γὰρ πολὺ σοι δοκεῖ
10 εἶναι κάλλιον τόδε τὸ δεῖπνον τοῦ ἐν Πέρσαις; τὸν
δὲ Κῦρον πρὸς ταῦτα ἀποκρίνασθαι λέγεται, Οὐκ,
ὦ πάππε· ἀλλὰ πολὺ ἀπλουστέρα καὶ εὐθυτέρα παρ'
ἡμῶν ἢ ὁδός ἐστιν ἐπὶ τὸ ἐμπλησθῆναι ἢ παρ' ὑμῶν.
παρ' ἡμῶν μὲν γὰρ ἄρτος καὶ κρέα εἰς τοῦτο ἄγει·
15 ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῶν σπεύδετε, πολλοὺς δέ
τινας ἐλιγμοὺς ἄνω καὶ κάτω πλανώμενοι μόλις
ἀφικνεῖσθε ὅποι ἡμεῖς πάλαι ἤκομεν.

Ἄλλ', ὦ παῖ, φάναι τὸν Ἀστυάγην, οὐκ ἀχθόμενοι
ταῦτα περιπλανώμεθα· γεύομενος δὲ καὶ σύ, ἔφη,
20 γινώσκει ὅτι ἡδέα ἐστίν. Ἄλλὰ καὶ σέ, φάναι τὸν
Κῦρον, ὁρῶ, ὦ πάππε, μυσσασκόμενον ταῦτα τὰ βρώ-
ματα. καὶ τὸν Ἀστυάγην ἐπερέσθαι, Καὶ τίνι δὴ
σὺν τεκμαιρόμενος, ὦ παῖ, λέγεις; Ὅτι σε, φάναι,
ὁρῶ, ὅταν μὲν τοῦ ἄρτου ἄψῃ, εἰς οὐδὲν τὴν χεῖρα
25 ἀποψώμενον· ὅταν δὲ τούτων τινὸς θίγῃς, εὐθὺς ἀπο-
καθαίρει τὴν χεῖρα εἰς τὰ χειρόμακτρα, ὡς πάννυ
ἀχθόμενος ὅτι πλέα σοι ἀπ' αὐτῶν ἐγένετο.. πρὸς
ταῦτα δὲ τὸν Ἀστυάγην εἰπεῖν, Εἰ τοίνυν οὕτω γινώ-

σκεῖς, ὦ παῖ, ἀλλὰ κρέα γε εὖωχοῦ, ἵνα νεανίας οἴκαδε ἀπέλθῃς. ἅμα δὲ ταῦτα λέγοντα πολλὰ αὐτῷ παραφέρειν καὶ θήρεια καὶ τῶν ἡμέρων.

Καὶ τὸν Κῦρον, ἐπεὶ ἑώρα πολλὰ τὰ κρέα, εἰπεῖν,
 5 Ἡ καὶ δίδως, φάναι, ὦ πάππε, πάντα ταῦτά μοι τὰ κρέα ὅ τι βούλομαι αὐτοῖς χρῆσθαι; Νῆ Δία, φάναι, ὦ παῖ, ἔγωγέ σοι. ἐνταῦθα δὴ τὸν Κῦρον λαβόντα τῶν κρεῶν διαδιδόναι τοῖς ἀμφὶ τὸν πάππον θεραπευταῖς ἐπιλέγοντα ἐκάστω, Σοὶ μὲν τοῦτο, ὅτι προ-
 10 θύμως με ἱππεύειν διδάσκεις· σοὶ δέ, ὅτι μοι παλτὸν ἔδωκας, νῦν γὰρ τοῦτ' ἔχω· σοὶ δέ, ὅτι μου τὴν μητέρα τιμᾷς. τοιαῦτα ἐποίει ἕως διεδίδου πάντα ἃ ἔλαβε κρέα.

The Court in its Cups

Καὶ τὸν Κῦρον εἰπεῖν, ὦ Σάκα, ἀπόλωλας· ἐκβαλῶ
 15 σε ἐκ τῆς τιμῆς· τά τε γὰρ ἄλλα, φάναι, σοῦ κάλλιον οἴνοχοήσω, καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον. οἱ δ' ἄρα τῶν βασιλέων οἴνοχοοί, ἐπειδὴν διδῶσι τὴν φιάλην, ἀρύσαντες ἀπ' αὐτῆς τῷ κυάθῳ εἰς τὴν ἀριστερὰν χεῖρα ἐγχεάμενοι καταρροφοῦσι, τοῦ δὴ
 20 εἰ φάρμακα ἐγχείοιεν μὴ λυσιτελεῖν αὐτοῖς.

Ἐκ τούτου δὴ ὁ Ἀστυάγης ἐπισκώπτων, Καὶ τί δὴ, ἔφη, ὦ Κῦρε, τᾶλλα μιμούμενος τὸν Σάκαν, οὐκ ἀπερρόφησας τοῦ οἶνου; Ὅτι, ἔφη, νῆ Δία ἐδεδοίκεν μὴ ἐν τῷ κρατῆρι φάρμακα μεμιγμένα εἶη. καὶ γὰρ
 25 ὅτε εἰστίασας σὺ τοὺς φίλους ἐν τοῖς γενεθλίοις, σαφῶς κατέμαθον φάρμακα ὑμῖν αὐτὸν ἐγχεάντα. Καὶ πῶς δὴ σὺ τοῦτο, ἔφη, κατέγνως; Ὅτι νῆ Δί' ὑμᾶς ἑώρων καὶ ταῖς γνώμαις καὶ τοῖς σώμασι

σφαλλομένους. πρῶτον μὲν γάρ, ἃ οὐκ ἔατε ἡμᾶς
 τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ἐποιεῖτε. πάντες μὲν
 γὰρ ἅμα ἐκεκράγετε, ἐμανθάνετε δὲ οὐδὲν ἀλλήλων,
 ἦδετε δὲ μάλα γελοιῶς, οὐκ ἀκροώμενοι δὲ τοῦ
 5 ἄδοντος ὠμνύετε ἄριστα ἄδειν· λέγων δὲ ἕκαστος
 ὑμῶν τὴν ἑαυτοῦ ῥώμην, ἔπειτ' εἰ ἀνασταίητε ὀρχη-
 σόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ'
 ὀρθοῦσθαι ἐδύνασθε. ἐπελέλησθε δὲ παντάπασι, σὺ
 τε ὅτι βασιλεὺς ἦσθα οἷ τε ἄλλοι ὅτι σὺ ἄρχων.
 10 τότε γὰρ δὴ ἔγωγε καὶ πρῶτον κατέμαθον ὅτι τοῦτ'
 ἄρ' ἦν ἡ ἰσηγορία ἧ ὑμεῖς τότ' ἐποιεῖτε. οὐδέποτε
 γοῦν ἐσιωπᾶτε.

Καὶ ὁ Ἀστυάγης λέγει, 'Ο δὲ σὸς πατήρ, ἔφη,
 ὦ παῖ, πίνων οὐ μεθύσκειται; Οὐ μὰ Δί', ἔφη. 'Αλλὰ
 15 πῶς ποιεῖ; Δυσῶν παύεται, ἄλλο δὲ κακὸν οὐδὲν
 πάσχει· οὐ γὰρ οἶμαι, ὦ πάππε, Σάκας αὐτῷ οἰνοχοεῖ.

Cyrus decides to remain with his Grandfather

Ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιούσα
 πάλιν πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἀστυάγης
 καταλιπεῖν τὸν Κῦρον. ἡ δὲ ἀπεκρίνατο, ὅτι βού-
 20 λαιτο μὲν ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα
 μέντοι τὸν παῖδα χαλεπὸν εἶναι νομίζειν καταλιπεῖν.

Ἐνθα δὴ ὁ Ἀστυάγης λέγει πρὸς τὸν Κῦρον,
 ὦ παῖ, ἦν μένης παρ' ἐμοί, πρῶτον μὲν ἵπποις τοῖς
 ἐμοῖς χρήσει καὶ ἄλλοις ὁπόσοις ἂν βούλῃ, καὶ
 25 ὁπόταν ἀπίης, ἔχων ἅπει οὓς ἂν αὐτὸς ἐθέλῃς. ἔπειτα
 δὲ ἐν τῷ δείπνῳ ἐπὶ τὸ μετρίως σοι δοκοῦν ἔχειν
 ὁποίαν βούλει ὁδὸν πορεύσει. ἔπειτα τά τε νῦν ἐν

τῷ παραδείσῳ θηρία δίδωμί σοι καὶ ἄλλα παντοδαπὰ
 συλλέξω, ἃ σύ, ἐπειδὴν τάχιστα ἵππεύειν μάθῃς,
 διώξει, καὶ τοξεύων καὶ ἀκοντίζων καταβαλεῖς ὥσπερ
 οἱ μεγάλοι ἄνδρες. καὶ παῖδας δέ σοι ἐγὼ συμπαί-
 5 στορας παρέξω, καὶ ἄλλα ὅποσα ἂν βούλῃ λέγων
 πρὸς ἐμὲ οὐκ ἀτυχήσεις.

Ἐπεὶ ταῦτα εἶπεν ὁ Ἀστυάγης, ἡ μήτηρ διηρώτα
 τὸν Κῦρον πότερον βούλοιο μένειν ἢ ἀπιέναι. ὁ δὲ
 οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ εἶπεν ὅτι μένειν βούλοιο.
 10 ἐπερωτηθεὶς δὲ πάλιν ὑπὸ τῆς μητρὸς διὰ τί, εἰπεῖν
 λέγεται, Ὅτι οἴκοι μὲν τῶν ἡλίκων καὶ εἰμὶ καὶ δοκῶ
 κράτιστος εἶναι, ὦ μῆτερ, καὶ ἀκοντίζων καὶ τοξεύων,
 ἐνταῦθα δὲ οἶδ' ὅτι ἵππεύων ἥττων εἰμὶ τῶν ἡλίκων.
 καὶ τοῦτο εὖ ἴσθι, ὦ μῆτερ, ἔφη, ὅτι ἐμὲ πάνν ἀνιᾶ.
 15 ἦν δέ με καταλίπῃς ἐνθάδε καὶ μάθω ἵππεύειν, ὅταν
 μὲν ἐν Πέρσαις ὦ, οἶμαί σοι ἐκείνους τοὺς ἀγαθοὺς
 τὰ πεζικὰ ῥαδίως νικήσειν· ὅταν δ' εἰς Μήδους ἔλθω,
 ἐνθάδε πειράσομαι τῷ πάππῳ, ἀγαθῶν ἵππέων κρᾶ-
 τιστος ὢν, ἵππεὺς συμμαχεῖν αὐτῷ.

A Lesson in Justice

20 Τὴν δὲ δικαιοσύνην, ὦ παῖ, πῶς μαθήσει ἐνθάδε,
 ἐκεῖ ὄντων σοι τῶν διδασκάλων; καὶ τὸν Κῦρον
 φάναι, Ἄλλ' ὦ μῆτερ, ἀκριβῶ ταῦτά γε ἤδη. Πῶς
 σὺ οἶσθα; τὴν Μανδάνην εἰπεῖν. Ὅτι, φάναι, ὁ
 διδάσκαλός με, ὥς ἤδη ἀκριβοῦντα τὴν δικαιοσύνην,
 25 καὶ ἄλλοις καθίστη δικάζειν· καὶ τοῖνυν, φάναι, ἐπὶ
 μιᾷ ποτε δίκη πληγὰς ἔλαβον ὥς οὐκ ὀρθῶς
 δικάσας.

Ἦν δὲ ἡ δίκη τοιαύτη. παῖς μέγας μικρὸν ἔχων
 χιτῶνα παῖδα μικρὸν μέγαν ἔχοντα χιτῶνα, ἐκδύσας
 αὐτόν, τὸν μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, τὸν δ' ἐκείνου
 αὐτὸς ἐνέδνυ. ἐγὼ οὖν τούτοις δικάζων ἔγνων βέλτιον
 5 εἶναι ἀμφοτέροις τὸν ἀρμόττοντα ἐκάτερον χιτῶνα
 ἔχειν. ἐν δὲ τούτῳ με ἔπαισεν ὁ διδάσκαλος, λέξας,
 ὅτι ὁπότε μὲν τοῦ ἀρμόττοντος εἶην κριτής, οὕτω δέοι
 ποιεῖν· ὁπότε δὲ κρίναι δέοι ποτέρου ὁ χιτῶν εἶη,
 τοῦτ' ἔφη σκεπτέον εἶναι, τίς κτῆσις δικαία ἐστί,
 10 πότερα τὸν βία ἀφελόμενον ἔχειν ἢ τὸν ποιησάμενον
 ἢ πριάμενον κεκτῆσθαι.

Winning Ways of Cyrus

Τοιαῦτα μὲν δὴ πολλὰ ἐλάλει ὁ Κῦρος· τέλος δὲ
 ἡ μὲν μήτηρ ἀπῆλθε, Κῦρος δὲ κατέμενε καὶ αὐτοῦ
 ἐτρέφετο. καὶ ταχὺ μὲν τοῖς ἡλικιώταις συνεκέκρατο
 15 ὥστε οἰκείως διακείσθαι· ταχὺ δὲ τοὺς πατέρας
 αὐτῶν ἀνήρτητο, προσιὼν καὶ ἐνδηλος ὢν ὅτι ἡσπά-
 ζετο αὐτῶν τοὺς υἱεῖς, ὥστε, εἴ τι τοῦ βασιλέως
 δέοιντο, τοὺς παῖδας ἐκέλευον τοῦ Κύρου δεῖσθαι
 διαπράξασθαί σφισιν. ὁ δὲ Κῦρος, εἰ δέοιντο αὐτοῦ
 20 οἱ παῖδες, διὰ τὴν φιланθρωπίαν καὶ φιλοτιμίαν περὶ
 παντὸς ἐποιεῖτο διαπράττεσθαι.

Καὶ ὁ Ἀστυάγης, ὃ τι δέοιτο αὐτοῦ ὁ Κῦρος, οὐδὲν
 ἐδύνατο ἀντέχειν μὴ οὐ χαρίζεσθαι. καὶ γὰρ ἀσθε-
 νήσαντος αὐτοῦ, οὐδέποτε ἀπέλειπε τὸν πάππον οὐδὲ
 25 κλάων ποτὲ ἐπαύετο, ἀλλὰ δῆλος ἦν πᾶσιν ὅτι ὑπερε-
 φοβεῖτο μή οἱ ὁ πάππος ἀποθάνῃ· καὶ γὰρ ἐκ νυκτὸς
 εἴ τις δέοιτο Ἀστυάγης, πρῶτος ἡσθάνετο Κῦρος

καὶ πάντων ἀοκνότατα ἀνεπήδα ὑπηρετήσων ὃ τι οἶοιτο χαριεῖσθαι, ὥστε παντάπασιν ἀνεκτέησατο τὸν Ἀστυάγην.

Hunting

Καὶ ταχὺ μὲν εἰς τὸ ἴσον ἀφίκετο τῇ ἵππικῇ τοῖς
 5 ἤλιξι, ταχὺ δὲ παρῆι διὰ τὸ ἐρᾶν τοῦ ἔργου, ταχὺ
 δὲ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει διώκων καὶ
 βάλλων καὶ κατακαίνων, ὥστε ὁ Ἀστυάγης οὐκέτ'
 εἶχεν αὐτῷ συλλέγειν θηρία. καὶ ὁ Κῦρος, αἰσθό-
 μενος ὅτι βουλόμενος οὐ δύναιτό οἱ ζῶντα πολλὰ
 10 παρέχειν, ἔλεγε πρὸς αὐτόν, ὦ πάππε, τί σε δεῖ
 θηρία ζητοῦντα πράγματ' ἔχειν; ἀλλ' ἐὰν ἐμὲ ἐκπέμ-
 πης ἐπὶ θήραν σὺν τῷ θείῳ, νομιῶ, ὅσα ἂν ἴδω θηρία,
 ἐμοὶ ταῦτα τρέφεσθαι. ἐπιθυμῶν δὲ σφόδρα ἐξιέναι
 ἐπὶ τὴν θήραν, οὐκέθ' ὁμοίως λιπαρεῖν ἐδύνατο ὥσπερ
 15 παῖς ὢν, ἀλλ' ὀκνηρότερον προσῆι· οὐ γὰρ προσῆι
 εἰ μὴ ἴδοι εἰ καιρὸς εἶη.

Ἐπεὶ δ' οὖν ἔγνω ὁ Ἀστυάγης σφόδρα αὐτὸν
 ἐπιθυμοῦντα ἔξω θηρᾶν, ἐκπέμπει αὐτὸν σὺν τῷ θείῳ
 καὶ φύλακας συμπέμπει ἐφ' ἵππων πρεσβυτέρους,
 20 ὅπως ἀπὸ τῶν δυσχωριῶν φυλάττοιεν αὐτὸν καὶ εἰ
 τῶν ἀγρίων τι φανείη θηρίων. ὁ οὖν Κῦρος τῶν ἐπο-
 μένων προθύμως ἐπυνθάνετο, ποίοις οὐ χρὴ θηρίοις
 πελάζειν καὶ ποῖα χρὴ θαρροῦντα διώκειν. οἱ δ'
 ἔλεγον ὅτι ἄρκτοι τε πολλοὺς ἤδη πλησιάσαντας
 25 διέφθειραν καὶ κάπροι καὶ λέοντες καὶ παρδάλεις,
 αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι οἶες καὶ οἱ
 ὄνοι οἱ ἄγριοι ἀσυνεῖς εἰσιν. ἔλεγον δὲ καὶ τοῦτο,
 τὰς δυσχωρίας ὅτι δέοι φυλάττεσθαι οὐδὲν ἥττον ἢ

τὰ θηρία· πολλοὺς γὰρ ἤδη αὐτοῖς τοῖς ἵπποις κατα-
κρημνισθῆναι.

Καὶ ὁ Κῦρος πάντα ταῦτα ἐμάνθανε προθύμως·
ὥς δὲ εἶδεν ἔλαφον ἐκπηδήσασαν, πάντων ἐπιλαθό-
5 μενος ὦν ἤκουσεν ἐδίωκεν, οὐδὲν ἄλλο ὁρῶν ἢ ὅποι
ἔφευγε. καὶ πως διαπηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς
γόνατα καὶ μικροῦ κἀκείνουν ἐξετραχήλισεν. οὐ μὴν
ἀλλ' ἐπέμεινεν ὁ Κῦρος μόλις πως καὶ ἵππος ἐξανέστη.
ὥς δὲ εἰς τὸ πεδῖον ἦλθεν, ἀκοντίσας καταβάλλει τὴν
10 ἔλαφον, καλόν τι χρῆμα καὶ μέγα.

Καὶ ὁ μὲν δὴ ὑπερέχαιρεν· οἱ δὲ φύλακες προσε-
λάσαντες ἐλοιδόρουν αὐτὸν καὶ ἔλεγον εἰς οἶον κίν-
δυνον ἔλθοι καὶ ἔφασαν κατερεῖν αὐτοῦ. ὁ οὖν Κῦρος
εἰστήκει καταβεβηκὼς καὶ ἀκούων ταῦτα ἡνιάτο. ὥς
15 δ' ᾗσθητο κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον ὥσπερ
ἐνθουσιῶν, καὶ ὥς εἶδεν ἐκ τοῦ ἀντίου κάπρον προσ-
φερόμενον, ἀντίος ἐλαύνει καὶ διατεινόμενος εὐστόχως
βάλλει εἰς τὸ μέτωπον καὶ κατέσχε τὸν κάπρον.

Ἐνταῦθα μέντοι ἤδη καὶ ὁ θεῖος αὐτῷ ἐλοιδορεῖτο,
20 τὴν θρασύτητα ὁρῶν. ὁ δ' αὐτοῦ λοιδορουμένου
ὅμως ἐδεῖτο, ὅσα αὐτὸς ἔλαβε, ταῦτα ἑᾶσαι εἰσκομί-
σαντα δοῦναι τῷ πάππῳ. τὸν δὲ θεῖον εἰπεῖν φασιν,
'Ἄλλ' ἦν αἰσθηταὶ ὅτι ἐδίωκες, οὐ σοὶ μόνον λοιδο-
ρήσεται, ἀλλὰ καὶ ἐμοί, ὅτι σε εἶων. Καὶ ἦν βού-
25 ληται, φάναι αὐτόν, μαστιγωσάτω, ἐπειδάν γε ἐγὼ
δῶ αὐτῷ. καὶ σύ γε, εἰ βούλει, ἔφη, ᾧ θεῖε, τιμωρη-
σάμενος ταῦτα, ὅμως χάρισαί μοι. καὶ ὁ Κναξάρης
μέντοι τελευτῶν εἶπε, Ποίει ὅπως βούλει· σὺ γὰρ
νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι.

Οὕτω δὴ ὁ Κῦρος εἰσκομίσας τὰ θηρία ἐδίδου
 τε τῷ πάππῳ καὶ ἔλεγεν ὅτι αὐτὸς ταῦτα θηράσειεν
 ἐκείνῳ. καὶ τὰ ἀκόντια ἐπεδείκνυ μὲν οὐ, κατέθηκε
 δὲ ἡματωμένα ὅπου ᾤετο τὸν πάππον ὄψεσθαι. ὁ δὲ
 5 Ἀστυάγης ἄρα εἶπεν, Ἄλλ', ὦ παῖ, δέχομαι μὲν
 ἔγωγε ἡδέως ὅσα σὺ δίδως, οὐ μέντοι δέομαί γε
 τούτων οὐδενὸς ὥστε σε κινδυνεύειν. καὶ ὁ Κῦρος
 ἔφη, Εἰ τοίνυν μὴ σὺ δέει, ἱκετεύω, ὦ πάππε, ἐμοὶ
 δὸς αὐτά, ὅπως τοῖς ἡλικιώταις ἐγὼ διαδῶ. Ἄλλ',
 10 ὦ παῖ, ἔφη ὁ Ἀστυάγης, καὶ ταῦτα λαβὼν διαδίδου
 ὅτῳ σὺ βούλει καὶ τῶν ἄλλων ὅποσα θέλεις.

A Grand Hunting Party

Καὶ ὁ Κῦρος λαβὼν ἐδίδου τε ἄρας τοῖς παισὶ καὶ
 ἅμα ἔλεγεν, ὦ παῖδες, ὡς ἄρα ἐφλυαροῦμεν ὅτε τὰ
 ἐν τῷ παραδείσῳ θηρία ἐθηρώμεν· ὅμοιον ἔμοιγε
 15 δοκεῖ εἶναι οἰόνπερ εἴ τις δεδεμένα ζῶα θηρώη.
 πρῶτον μὲν γὰρ ἐν μικρῷ χωρίῳ ἦν, ἔπειτα λεπτὰ
 καὶ ψωραλέα, καὶ τὸ μὲν αὐτῶν χλωδὸν ἦν τὸ δὲ
 κολοβόν· τὰ δ' ἐν τοῖς ὄρεσι καὶ λειμῶσι θηρία,
 ὡς μὲν καλὰ ὡς δὲ μεγάλα ὡς δὲ λιπαρὰ ἐφαίνετο.
 20 καὶ αἱ μὲν ἔλαφοι ὥσπερ πτηναὶ ἤλλοντο πρὸς τὸν
 οὐρανόν, οἱ δὲ κάπροι, ὥσπερ τοὺς ἄνδρας φασὶ
 τοὺς ἀνδρείους, ὁμόσε ἐφέροντο· ὑπὸ δὲ τῆς πλατύ-
 τητος οὐδὲ ἀμαρτεῶν οἰόν τ' ἦν αὐτῶν. καλλίῳ δὴ,
 ἔφη, ἔμοιγε δοκεῖ καὶ τεθνηκότα εἶναι ταῦτα ἢ ζῶντα
 25 ἐκείνα τὰ περιωκοδομημένα.

Ἄλλ' ἄρα ἄν, ἔφη, ἀφεῖεν καὶ ὑμᾶς οἱ πατέρες
 ἐπὶ θήραν; Καὶ ῥαδίως γ' ἄν, ἔφασαν, εἰ Ἀστυάγης

κελεύοι. καὶ ὁ Κῦρος εἶπε, Τίς οὖν ἂν ἡμῖν Ἀστυάγει
 μνησθείη; Τίς γὰρ ἄν, ἔφασαν, σοῦ γε ἱκανώτερος
 πείσαι; Ἀλλὰ μὰ τὸν Δία, ἔφη, ἐγὼ μὲν οὐκ οἶδ'
 ὅστις ἄνθρωπος γεγένημαι· οὐδὲ γὰρ οἶός τ' εἰμὶ
 5 λέγειν ἔγωγε, οὐδ' ἀναβλέπειν πρὸς τὸν πάππον ἐκ
 τοῦ ἴσου ἔτι δύναμαι. ἦν δὲ τοσοῦτον ἐπιδιδῶ,
 δέδοικα, ἔφη, μὴ παντάπασι βλάβῃ τις καὶ ἡλίθιος
 γένωμαι· παιδάριον δὲ ὦν, δεινότατος λαλεῖν ἐδόκουν
 εἶναι. καὶ οἱ παῖδες εἶπον, Πονηρὸν λέγεις τὸ πρᾶγμα,
 10 εἰ μὴδὲ ὑπὲρ ἡμῶν, ἄν τι δέῃ, δυνήσῃ πράττειν, ἀλλ'
 ἄλλον τινὸς τὸ ἐπὶ σὲ ἀνάγκη ἔσται δεῖσθαι ἡμᾶς.

Ἀκούσας δὲ ταῦτα ὁ Κῦρος ἐδήχθη, καὶ σιγῇ
 ἀπελθὼν, διακελευσάμενος ἑαυτῷ τολμᾶν, εἰσῆλθεν,
 ἐπιβουλεύσας ὅπως ἂν ἀλνπότατα εἴποι πρὸς τὸν
 15 πάππον καὶ διαπράξειεν αὐτῷ τε καὶ τοῖς παισὶν ὧν
 ἐδέοντο. ἤρξατο οὖν ὧδε. Εἰπέ μοι, ἔφη, ὦ πάππε,
 ἦν τις ἀποδρᾷ σε τῶν οἰκετῶν καὶ λάβῃς αὐτόν, τί
 αὐτῷ χρήσει; Τί ἄλλο, ἔφη, ἢ δήσας ἐργάζεσθαι
 ἀναγκάσω; Ἦν δὲ αὐτόματος πάλιν ἔλθῃ, πῶς ποιή-
 20 σεις; Τί δέ, ἔφη, εἰ μὴ μαστιγώσας γε, ἵνα μὴ αὐθις
 τοῦτο ποιῇ, ἐξ ἀρχῆς χρήσομαι; Ὡρα ἄν, ἔφη ὁ
 Κῦρος, σοὶ παρασκευάζεσθαι εἶν, ὅτῳ μαστιγώσεις
 με, ὡς βουλεύομαί γε ὅπως σε ἀποδρῶ λαβὼν τοὺς
 ἡλικιώτας ἐπὶ θήραν. καὶ ὁ Ἀστυάγης, Καλῶς, ἔφη,
 25 ἐποίησας προειπών· ἔνδοθεν γάρ, ἔφη, ἀπαγορεύω
 σοι μὴ κινεῖσθαι. χαρίεν γάρ, ἔφη, εἰ ἔνεκα κρεα-
 δίων τῇ θυγατρὶ τὸν παῖδα ἀποβουκολήσαιμι.

Ἀκούσας ταῦτα ὁ Κῦρος, ἐπείθετο μὲν καὶ ἔμεινεν,
 ἀνιαρὸς δὲ καὶ σκυθρωπὸς ὦν σιωπῇ διήγεν. ὁ μέντοι

Ἀστυάγης, ἐπεὶ ἔγνω αὐτὸν λυπούμενον ἰσχυρῶς, βουλόμενος αὐτῷ χαρίζεσθαι ἐξάγει ἐπὶ θήραν, καὶ πεζοὺς πολλοὺς καὶ ἱππέας συναλίσσας καὶ τοὺς παῖδας, καὶ συνελάσας εἰς τὰ ἱππάσιμα χωρία τὰ
5 θηρία ἐποίησε μεγάλην θήραν.

Καὶ βασιλικῶς δὴ παρὼν αὐτός, ἀπηγόρευε μηδένα βάλλειν πρὶν Κῦρος ἐμπλησθεῖη θηρῶν. ὁ δὲ Κῦρος οὐκ εἶα κωλύειν, ἀλλ', Εἰ βούλει, ἔφη, ὦ πάππε, ἡδέως με θηρᾶν, ἄφες τοὺς κατ' ἐμὲ πάντας διώκειν
10 καὶ διαγωνίζεσθαι ὅπως ἕκαστος κράτιστα δύναιτο. ἐνταῦθα δὴ ὁ Ἀστυάγης ἀφίησι, καὶ στὰς ἐθεᾶτο ἀμιλλωμένους ἐπὶ τὰ θηρία καὶ φιλονεικοῦντας καὶ διώκοντας καὶ ἀκοντίζοντας, καὶ Κύρῳ ἦδετο οὐ δυναμένῳ σιγᾶν ὑπὸ τῆς ἡδονῆς, ἀλλ' ὥσπερ σκύλακι
15 γενναίῳ ἀνακλάζοντι ὁπότε πλησιάζοι θηρίῳ, καὶ παρακαλοῦντι ὀνομαστὶ ἕκαστον. καὶ τοῦ μὲν καταγελῶντα αὐτὸν ὀρῶν εὐφραίνετο, τὸν δέ τινα καὶ ἐπαινοῦντα αὐτὸν ἡσθάνετο οὐδ' ὁπωστιοῦν φθονερῶς. τέλος δ' οὖν πολλὰ θηρία ἔχων ὁ Ἀστυάγης ἀπῆι.

20 Καὶ τὸ λοιπὸν οὕτως ἦσθη τῇ τότε θήρᾳ, ὥστε αἰεὶ, ὁπότε οἶόν τ' εἶη, συνεξῆι τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε καὶ τοὺς παῖδας Κύρου ἕνεκα. τὸν μὲν δὴ πλείστον χρόνον οὕτω διῆγεν ὁ Κῦρος, πᾶσιν ἡδονῆς μὲν καὶ ἀγαθοῦ τινος συναί-
25 τιος ὢν, κακοῦ δὲ οὐδενός.

Cyrus returns Home

Καμβύσης δὲ ὁ τοῦ Κύρου πατὴρ ἦδετο μὲν πυνθανόμενος ταῦτα, ἐπεὶ δ' ἤκουσεν ἔργα ἀνδρὸς ἡδῆ

διαχειριζόμενον τὸν Κῦρον, ἀπεκάλει δὴ, ὅπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίη. καὶ ὁ Κῦρος δὲ ἐνταῦθα λέγεται εἰπεῖν ὅτι ἀπιέναι βούλοιτο, μὴ ὁ πατήρ τι ἄχθοιτο καὶ ἡ πόλις μέμφοιτο. καὶ τῷ Ἀστυάγει
 5 δὲ ἐδόκει εἶναι ἀναγκαῖον ἀποπέμπειν αὐτόν. ἔνθα δὴ ἵππους τε αὐτῷ δούς οὓς αὐτὸς ἐπεθύμει λαβεῖν καὶ ἄλλα συσκευάσας· πολλὰ ἔπεμπε, καὶ διὰ τὸ φιλεῖν αὐτόν καὶ ἅμα ἐλπίδας ἔχων μεγάλας ἐν αὐτῷ, ἄνδρα ἔσεσθαι ἱκανὸν καὶ φίλους ὠφελεῖν καὶ ἐχθροὺς ἀνιᾶν.
 10 Ἀπιόντα δὲ τὸν Κῦρον προύπεμπον ἅπαντες καὶ παῖδες καὶ ἡλικες καὶ ἄνδρες καὶ γέροντες ἐφ' ἵππων καὶ Ἀστυάγης αὐτός, καὶ οὐδένα ἔφασαν ὄντιν' οὐ δακρύοντ' ἀποστρέφεισθαι. καὶ Κῦρον δὲ αὐτὸν λέγεται σὺν πολλοῖς δακρύοις ἀποχωρῆσαι. πολλὰ δὲ
 15 δῶρα διαδοῦναί φασιν αὐτόν τοῖς ἡλικιώταις ὧν Ἀστυάγης αὐτῷ ἐδεδώκει, τέλος δὲ καὶ ἣν εἶχε στολὴν τὴν Μηδικὴν ἐκδύντα δοῦναί τινι, δηλῶν ὅτι τοῦτον μάλιστα ἠσπάζετο.

Τοὺς μέντοι λαβόντας καὶ δεξαμένους τὰ δῶρα
 20 λέγεται Ἀστυάγει ἀπενεγκεῖν, Ἀστυάγην δὲ δεξάμενον Κύρῳ ἀποπέμψαι, τὸν δὲ πάλιν τε ἀποπέμψαι εἰς Μήδους καὶ εἰπεῖν, Εἰ βούλει, ὦ πάππε, ἐμὲ καὶ αὐθις ἰέναι ὡς σὲ μὴ αἰσχυνόμενον, ἔα ἔχειν εἴ τῷ τι ἐγὼ δέδωκα. Ἀστυάγην δὲ ταῦτα ἀκούσαντα
 25 ποιῆσαι ὥσπερ Κῦρος ἐπέστειλεν.

He resumes the Persian Discipline

Ὁ μὲν δὴ Κῦρος οὕτως ἀπελθὼν ἐν Πέρσαις ἐνιαυτὸν λέγεται ἐν τοῖς παισὶν ἔτι γενέσθαι. καὶ τὸ μὲν

·πρῶτον οἱ παῖδες ἔσκωπτον αὐτόν, ὥς ἡδυπαθεῖν ἐν Μήδοις μεμαθηκὼς ἦκοι· ἐπεὶ δὲ καὶ ἐσθίουντα αὐτὸν ἑώρων ὥσπερ καὶ αὐτοὶ ἡδέως καὶ πίνοντα, καὶ εἴ ποτ' ἐν ἑορτῇ εὐωχία γένοιτο, ἐπιδιδόντα μᾶλλον
 5 αὐτὸν τοῦ ἑαυτοῦ μέρους ἡσθάνοντο ἢ προσδεόμενον, καὶ πρὸς τούτοις δὲ τᾶλλα κρατιστεύοντα αὐτὸν ἑώρων ἑαυτῶν, ἐνταῦθα δὴ πάλιν ὑπέπτησσον αὐτῷ οἱ ἥλικες.

Ἐπεὶ δὲ διελθὼν τὴν παιδείαν ταύτην ἤδη εἰσῆλθεν
 10 εἰς τοὺς ἐφήβους, ἐν τούτοις αὖ ἐδόκει κρατιστεύειν καὶ μελετῶν ἅ χρῆν καὶ καρτερῶν καὶ αἰδούμενος τοὺς πρεσβυτέρους καὶ πειθόμενος τοῖς ἄρχουσι.

Designs of the King of the Assyrians

Προϊόντος δὲ τοῦ χρόνου ὁ μὲν Ἀστυάγης ἐν τοῖς Μήδοις ἀποθνήσκει, ὁ δὲ Κναξάρης ὁ τοῦ Ἀστυάγου
 15 παῖς, τῆς δὲ Κύρου μητρὸς ἀδελφός, τὴν βασιλείαν ἔσχε τὴν Μήδων.

Ὁ δὲ τῶν Ἀσσυρίων βασιλεὺς καταστρεψάμενος μὲν πάντας Σύρους, φύλον πάμπολυ, ὑπήκοον δὲ πεποιημένος τὸν Ἀραβίων βασιλέα, ὑπηκόους δὲ
 20 ἔχων ἤδη καὶ Ὑρκανίους, πολιορκῶν δὲ καὶ Βακτρίους, ἐνόμιζεν, εἰ τοὺς Μήδους ἀσθενεῖς ποιήσῃ, πάντων γε τῶν πέριξ ῥαδίως ἄρξῃ· ἰσχυρότατον γὰρ τῶν ἐγγὺς φύλων τοῦτο ἐδόκει εἶναι. οὕτω δὴ διαπέμπει πρὸς τε τοὺς ὑπ' αὐτὸν πάντας καὶ πρὸς
 25 Κροῖσον τὸν Λυδῶν βασιλέα καὶ πρὸς τὸν Καππαδοκῶν καὶ πρὸς Φρύγας ἀμφοτέρους καὶ πρὸς Παφλαγόνας καὶ Ἰνδοὺς καὶ πρὸς Κᾶρας καὶ Κίλικας. οἱ

μὲν δὴ τοῖς λόγοις πειθόμενοι συμμαχίαν αὐτῷ ἐποι-
οῦντο, οἱ δὲ καὶ δώροις καὶ χρήμασιν ἀναπειθόμενοι·
πολλὰ γὰρ καὶ τοιαῦτα ἦν αὐτῷ.

Cyrus takes Command of a Persian Army

Κναξάρης δὲ ὁ τοῦ Ἀστυάγου παῖς ἐπεὶ ἦσθάνετο
5 τὴν τ' ἐπιβουλήν καὶ τὴν παρασκευὴν τῶν συνιστα-
μένων ἐφ' ἑαυτόν, αὐτός τε εὐθέως ὅσα ἐδύνατο ἀντι-
παρασκευάζετο, καὶ εἰς Πέρσας ἔπεμπε πρὸς τε τὸ
κοινὸν καὶ πρὸς Καμβύσην τὸν τὴν ἀδελφὴν ἔχοντα
καὶ βασιλεύοντα ἐν Πέρσαις.
10 Ἐπεμπε δὲ καὶ πρὸς Κῦρον, δεόμενος αὐτοῦ πει-
ρᾶσθαι ἄρχοντα ἐλθεῖν τῶν ἀνδρῶν, εἴ τινας πέμποι
στρατιώτας τὸ Περσῶν κοινόν. ἤδη γὰρ καὶ ὁ Κῦρος,
διατετελεκὼς τὰ ἐν τοῖς ἐφήβοις δέκα ἔτη, ἐν τοῖς
τελείοις ἀνδράσιν ἦν. οὕτω δὲ δεξαμένου τοῦ Κύρου
15 οἱ βουλευόντες γεραίτεροι αἰροῦνται αὐτὸν ἄρχοντα
τῆς εἰς Μήδους στρατιᾶς.

He marches to Media

Κῦρος δὲ προσευξάμενος Ἑστία πατρώα καὶ Διὶ
πατρώῳ καὶ τοῖς ἄλλοις θεοῖς ὥρματο ἐπὶ τὴν στρα-
τείαν, συμπρούπεμπε δὲ αὐτὸν καὶ ὁ πατήρ. ἐπειδὴ
20 δὲ ἔξω τῆς οἰκίας ἐγένοντο, λέγονται ἀστραπαὶ καὶ
βρονταὶ αὐτῷ αἴσιοι γενέσθαι. τούτων δὲ φανέντων
οὐδὲν ἄλλο ἔτι οἰωνιζόμενοι ἐπορεύοντο, ὥς οὐδένα
λήσοντα τὰ τοῦ μεγίστου θεοῦ σημεῖα.

Καὶ ἀφίκοντο μὲν μέχρι τῶν ὁρίων τῆς Περσίδος·
25 ἐπεὶ δ' αὐτοῖς ἀετὸς δεξιὸς φανεὶς προηγεῖτο, προσευ-

ξάμενοι θεοῖς καὶ ἥρωσι τοῖς Περσίδα γῆν κατέχουσιν ἰλεως καὶ εὐμενεῖς πέμπειν σφᾶς, οὕτω διέβαινον τὰ ὅρια. ἐπειδὴ δὲ διέβησαν, προσηύχοντο αὐθις θεοῖς τοῖς Μηδίαν γῆν κατέχουσιν ἰλεως καὶ εὐμενεῖς
 5 δέχεσθαι αὐτούς. ταῦτα δὲ ποιήσαντες, ἀσπασάμενοι ἀλλήλους ὥσπερ εἰκός, ὁ μὲν πατὴρ πάλιν εἰς πόλιν ἀπῆει, Κῦρος δὲ εἰς Μήδους πρὸς Κυαξάρην ἐπορεύετο.

Ἐπεὶ δὲ ἀφίκετο ὁ Κῦρος εἰς Μήδους πρὸς τὸν
 10 Κυαξάρην, πρῶτον μὲν ὥσπερ εἰκός ἡσπάσαντο ἀλλήλους, ἔπειτα δὲ ἤρετο τὸν Κῦρον ὁ Κυαξάρης, πόσον ἄγοι τὸ στράτευμα. ὁ δὲ ἔφη, Τρισμυρίους μὲν γε, οἳ καὶ πρόσθεν ἐφοίτων πρὸς ὑμᾶς μισθοφόροι· ἄλλοι δὲ καὶ τῶν οὐδέποτε ἐξελθόντων προσ-
 15 ἔρχονται τῶν ὁμοτίμων.

Capture of Sardis

Κυαξάρης μὲν οὖν τῶν Μήδων ἔχων τὸ τρίτον μέρος κατέμενεν, ὥς μηδὲ τὰ οἴκοι ἔρημα εἶη. ὁ δὲ Κῦρος ἐπορεύετο ὥς ἡδύνατο τάχιστα.

Κροῖστος μέντοι εὐθὺς ἐπὶ Σάρδεων ἔφευγε σὺν τῷ
 20 στρατεύματι· τὰ δ' ἄλλα φῦλα ὅποι ἐδύνατο προσωτάτω ἐν τῇ νυκτὶ τῆς ἐπ' οἶκον ὁδοῦ ἕκαστος ἀπεχώρει. ἐπειδὴ δὲ ἡμέρα ἐγένετο, εὐθὺς ἐπὶ Σάρδεις ἦγε Κῦρος. ὥς δ' ἐγένετο πρὸς τῷ τείχει τῷ ἐν Σάρδεσι, τάς τε μηχανὰς ἀνίστη ὥς προσβαλὼν πρὸς
 25 τὸ τεῖχος καὶ κλίμακας παρεσκευάζετο. ταῦτα δὲ ποιῶν, κατὰ τὰ ἀποτομώτατα δοκοῦντα εἶναι τοῦ Σαρδιανῶν ἐρύματος, τῆς ἐπιούσης νυκτὸς ἀναβιβάζει

Χαλδαίους τε καὶ Πέρσας. ἡγήσατο δ' αὐτοῖς ἀνὴρ Πέρσης, δοῦλος γεγεννημένος τῶν ἐν τῇ ἀκροπόλει τινὸς φρουρῶν καὶ καταμεμαθηκὼς κατάβασιν εἰς τὸν ποτάμῳ καὶ ἀνάβασιν τὴν αὐτήν.

- 5 Ὡς δ' ἐγένετο τοῦτο δῆλον, ὅτι εἶχετο τὰ ἄκρα, πάντες δὴ ἔφευγον οἱ Λυδοὶ ἀπὸ τῶν τειχῶν ὅποι ἐδύνατο ἕκαστος τῆς πόλεως. Κῦρος δὲ ἅμα τῇ ἡμέρᾳ εἰσῆει εἰς τὴν πόλιν καὶ παρήγγειλεν ἐκ τῆς τάξεως μηδένα κινεῖσθαι. ὁ δὲ Κροῖσος κατακλει-
 10 σάμενος ἐν τοῖς βασιλείοις, Κῦρον ἐβόα· ὁ δὲ Κῦρος τοῦ μὲν Κροῖσου φύλακας κατέλιπεν, αὐτὸς δὲ κατα-
 στρατοπεδεύσας τοὺς ἑαυτοῦ ὅπου ἐδόκει τὸ ἐπιτη-
 δειότατον εἶναι τῆς πόλεως, μένειν ἐπὶ τοῖς ὅπλοις
 παρήγγειλε καὶ ἀριστοποιεῖσθαι.

Cyrus and Croesus

- 15 Ταῦτα δὲ διαπραξάμενος ἀγαγεῖν ἐκέλευσεν αὐτῷ τὸν Κροῖσον. ὁ δὲ Κροῖσος ὡς εἶδε τὸν Κῦρον, Χαῖρε, ὦ δέσποτα, ἔφη· τοῦτο γὰρ ἢ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦδε δίδωσι σοὶ καὶ ἐμοὶ προσαγορεύειν. Καὶ σύ γε, ἔφη, ὦ Κροῖσε, ἐπείπερ ἄνθρωποί γέ
 20 ἔσμεν ἀμφότεροι. ἀτάρ, ἔφη, ὦ Κροῖσε, ἄρ' ἂν τί μοι ἐθελήσαις συμβουλευῆσαι; Καὶ βουλοίμην γ' ἂν, ἔφη, ὦ Κῦρε, ἀγαθὸν τί σοι εὐρεῖν· τοῦτο γὰρ ἂν οἶμαι ἀγαθὸν καὶ μοι γενέσθαι.

- Ἄκουσον τοίνυν, ἔφη, ὦ Κροῖσε· ἐγὼ γὰρ ὁρῶν
 25 τοὺς στρατιώτας πολλὰ πεποννηκότας καὶ πολλὰ κε-
 κινδυνευκότας καὶ νῦν νομίζοντας πόλιν ἔχειν τὴν
 πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα, ἀξιώ

ὠφεληθῆναι τοὺς στρατιώτας. γινώσκω γάρ, ἔφη, ὅτι εἰ μὴ τινα καρπὸν λήψονται τῶν πόνων, οὐ δυνήσομαι αὐτοὺς πολὺν χρόνον πειθομένους ἔχειν. διαρπάσαι μὲν οὖν αὐτοῖς ἐφέωαι τὴν πόλιν οὐ βούλομαι.
 5 τὴν τε γὰρ πόλιν νομίζω ἂν διαφθαρῆναι, ἔν τε τῇ ἄρπαγῇ εὖ οἶδ' ὅτι οἱ πονηρότατοι πλεονεκτήσιαι ἄν.

Ἀκούσας ταῦτα ὁ Κροῖσος ἔλεξεν, Ἄλλ' ἐμέ, ἔφη, ἔασον λέξαι πρὸς οὓς ἂν ἐγὼ Λυδῶν ἐθέλω, ὅτι
 10 διαπέπραγμαί παρὰ σοῦ μὴ ποιῆσαι ἄρπαγὴν μηδὲ ἑᾶσαι ἀφανισθῆναι παῖδας καὶ γυναῖκας, ὑπεσχόμεν δέ σοι ἀντὶ τούτων, ἥ μὲν παρ' ἐκόντων Λυδῶν ἔσεσθαι πᾶν ὃ τι καλὸν καγαθὸν ἐστίν ἐν Σάρδεσιν. ἣν γὰρ ταῦτα ἀκούσωσιν, οἶδ' ὅτι ἥξει σοι πᾶν ὃ τι
 15 ἐστὶν ἐνθάδε καλὸν κτῆμα ἀνδρὶ καὶ γυναικί· καὶ ὁμοίως εἰς νέωτα πολλῶν καὶ καλῶν πάλιν σοι πλήρης ἡ πόλις ἔσται· ἣν δὲ διαρπάσης, καὶ αἱ τέχναι σοι, ἃς πηγὰς φασὶ τῶν καλῶν εἶναι, διεφθαρμένοι ἔσονται. ἐξέσται δέ σοι ἰδόντι τὰ ἐλθόντα,
 20 ἔτι καὶ περὶ τῆς ἄρπαγῆς βουλευσασθαι. πρῶτον δέ, ἔφη, ἐπὶ τοὺς ἐμοὺς θησαυροὺς πέμπε καὶ παραλαμβανέτωσαν οἱ σοὶ φύλακες παρὰ τῶν ἐμῶν φυλάκων.

Ταῦτα μὲν δὴ ἅπαντα οὕτω συνήνεσε ποιεῖν ὁ
 25 Κῦρος, ὥσπερ ἔλεξεν ὁ Κροῖσος.

Γινῶθι σεαυτόν

Τάδε δέ μοι πάντως, ἔφη, Κροῖσε, λέξον, πῶς σοι ἀποβέβηκε τὰ ἐκ τοῦ ἐν Δελφοῖς χρηστηρίου· σοὶ

γὰρ δὴ λέγεται πάνυ γε τεθεραπεύσθαι ὁ Ἀπόλλων
καὶ σε πάντα ἐκείνῳ πειθόμενον πράττειν.

Ἐβουλόμεν ὦν, ἔφη, ὦ Κῦρε, οὕτως ἔχειν· νῦν δὲ
πάντα τὰναντία εὐθὺς ἐξ ἀρχῆς πράττων προσηνέχθην
5 τῷ Ἀπόλλωνι. Πῶς δέ; ἔφη ὁ Κῦρος· δίδασκε·
πάνυ γὰρ παράδοξα λέγεις. Ὅτι πρῶτον μὲν, ἔφη,
ἀμελήσας ἐρωτᾶν τὸν θεόν, εἴ τι ἐδεόμην, ἀπεπειρώ-
μην αὐτοῦ εἰ δύναιτο ἀληθεύειν. τοῦτο δέ, ἔφη, μὴ
ὅτι θεός, ἀλλὰ καὶ ἄνθρωποι καλοὶ καγαθοί, ἐπειδὰν
10 γινώσιν ἀπιστούμενοι, οὐ φιλοῦσι τοὺς ἀπιστοῦντας.
ἐπεὶ μέντοι ἔγνω καὶ μάλα ἄτοπα ἐμοῦ ποιῶντος
καὶ πρόσω Δελφῶν ἀπέχοντος, οὕτω δὴ πέμπω περὶ
παίδων. ὁ δέ μοι τὸ μὲν πρῶτον οὐδ' ἀπεκρίνατο·
ἐπεὶ δ' ἐγὼ πολλὰ μὲν πέμπων ἀναθήματα χρυσᾶ
15 πολλὰ δ' ἀργυρᾶ, πάμπολλα δὲ θύων, ἐξίλασάμην
ποτὲ αὐτόν, ὥς ἐδόκουν, τότε δὴ μοι ἀποκρίνεται
ἐρωτῶντι τί ἂν μοι ποιήσαντι παῖδες γένοιτο· ὁ δὲ
εἶπεν ὅτι ἔσονται. καὶ ἐγένοντο μὲν, οὐδὲ γὰρ οὐδὲ
τοῦτο ἐψεύσατο, γενόμενοι δὲ οὐδὲν ὤνησαν. ὁ μὲν
20 γὰρ κωφὸς ὢν διετέλει, ὁ δὲ ἄριστος γενόμενος ἐν
ἀκμῇ τοῦ βίου ἀπώλετο.

Πιεζόμενος δὲ ταῖς περὶ τοὺς παῖδας συμφοραῖς
πάλιν πέμπω καὶ ἐπερωτῶ τὸν θεόν, τί ἂν ποιῶν τὸν
λοιπὸν βίον εὐδαιμονέστατα διατελέσαιμι· ὁ δέ μοι
25 ἀπεκρίνατο,

Σαυτὸν γινώσκων εὐδαίμων, Κροῖσε, περάσεις.

Ἐγὼ δὲ ἀκούσας τὴν μαντείαν ἤσθην· ἐνόμιζον γὰρ
τὸ ῥᾶστόν μοι αὐτὸν προστάξαντα τὴν εὐδαιμονίαν

διδόναι. ἄλλους μὲν γὰρ γινώσκειν; τοὺς μὲν οἶόν
 τ' εἶναι τοὺς δ' οὐ· ἑαυτὸν δὲ ὅστις ἐστί, πάντα τινὰ
 ἐνόμιζον ἄνθρωπον εἰδέναι. καὶ τὸν μετὰ ταῦτα δὴ
 χρόνον, ἕως μὲν εἶχον ἡσυχίαν, οὐδὲν ἐνεκάλουν μετὰ
 5 τὸν τοῦ παιδὸς θάνατον ταῖς τύχαις· ἐπειδὴ δὲ ἀνε-
 πείσθην ὑπὸ τοῦ Ἀσσυρίου ἐφ' ὑμᾶς στρατεύεσθαι,
 εἰς πάντα κίνδυνον ἦλθον· ἐσώθην μέντοι οὐδὲν
 κακὸν λαβών. οὐκ αἰτιῶμαι δὲ οὐδὲ τάδε τὸν θεόν.
 ἐπεὶ γὰρ ἔγνω ἑμαυτὸν μὴ ἱκανὸν ὑμῖν μάχεσθαι,
 10 ἀσφαλῶς σὺν τῷ θεῷ ἀπῆλθον καὶ αὐτὸς καὶ οἱ
 σὺν ἐμοί.

Νῦν δ' αὖ πάλιν ὑπό τε πλούτου τοῦ παρόντος
 διαθρυπτόμενος καὶ ὑπὸ τῶν δεομένων μου προστάτην
 γενέσθαι καὶ ὑπὸ τῶν δώρων ὧν ἐδίδουσάν μοι καὶ
 15 ὑπ' ἀνθρώπων, οἳ με κολακεύοντες ἔλεγον ὡς εἰ ἐγὼ
 ἐθέλοιμι ἄρχειν πάντες ἂν ἐμοὶ πείθοιντο καὶ μέ-
 γιστος ἂν εἴην ἀνθρώπων, ὑπὸ τοιούτων δὲ λόγων
 ἀναφυσώμενος, ὡς εἶλοντό με πάντες οἱ κύκλῳ βασι-
 λεῖς προστάτην τοῦ πολέμου, ὑπεδεξάμην τὴν στρα-
 20 τηγίαν, ὡς ἱκανὸς ὢν μέγιστος γενέσθαι, ἀγνοῶν
 ἄρα ἑμαυτόν, ὅτι σοὶ ἀντιπολεμεῖν ἱκανὸς ὦμην εἶναι,
 πρῶτον μὲν ἐκ θεῶν γεγονότι, ἔπειτα δὲ διὰ βασιλέων
 πεφυκότι, ἔπειτα δ' ἐκ παιδὸς ἀρετὴν ἀσκοῦντι· τῶν
 δ' ἐμῶν προγόνων ἀκούω τὸν πρῶτον βασιλεύσαντα
 25 ἅμα τε βασιλέα καὶ ἐλεύθερον γενέσθαι. ταῦτ' οὖν
 ἀγνοήσας, δικαίως, ἔφη, ἔχω τὴν δίκην.

Ἄλλὰ νῦν δὴ, ἔφη, ὦ Κῦρε, γινώσκω μὲν ἑμαυτόν·
 σὺ δ', ἔφη, δοκεῖς ἔτι ἀληθεύσειν τὸν Ἀπόλλω, ὡς
 εὐδαίμων ἔσομαι γινώσκων ἑμαυτόν; σέ δ' ἐρωτῶ

διὰ τοῦτο, ὅτι ἄριστ' ἂν μοι δοκεῖς εἰκάσαι τοῦτο ἐν τῷ παρόντι· καὶ γὰρ δύνασαι ποιῆσαι.

Εὐδαιμονία

Καὶ ὁ Κῦρος εἶπε, Βουλὴν μοι δὸς περὶ τούτου, ὦ Κροῖσε· ἐγὼ γάρ σου ἐννοῶν τὴν πρόσθεν εὐδαι-
 5 μονίαν, οἰκτεῖρω τέ σε καὶ ἀποδίδωμι ἤδη γυναικὰ τε ἔχειν ἣν εἶχες καὶ τὰς θυγατέρας, ἀκούω γάρ σοι εἶναι, καὶ τοὺς φίλους καὶ τοὺς θεράποντας καὶ τράπεζαν σὺν οἷαπερ ἐζήτε· μάχας δέ σοι καὶ πολέμους ἀφαιρῶ.

Μὰ Δία μηδὲν τοίνυν, ἔφη ὁ Κροῖσος, σὺ ἐμοὶ ἔτι
 10 βουλευόν ἀποκρίνασθαι περὶ τῆς ἐμῆς εὐδαιμονίας· ἐγὼ γὰρ ἤδη σοι λέγω, ἣν ταῦτά μοι ποιήσης ἃ λέγεις, ὅτι ἦν ἄλλοι τε μακαριωτάτην ἐνόμιζον εἶναι βιοτὴν καὶ ἐγὼ συνεγίγνωσκον αὐτοῖς, ταύτην καὶ ἐγὼ νῦν ἔχων διάξω. καὶ ὁ Κῦρος εἶπε, Τίς δὴ ὁ ἔχων ταύτην
 15 τὴν μακαρίαν βιοτὴν; Ἡ ἐμὴ γυνή, εἶπεν, ὦ Κῦρε· ἐκείνη γὰρ τῶν μὲν ἀγαθῶν καὶ τῶν μαλακῶν καὶ εὐφροσυνῶν πασῶν ἐμοὶ τὸ ἴσον μετείχε, φροντίδων δὲ ὅπως ταῦτα ἔσται καὶ πολέμου καὶ μάχης οὐ μετὴν αὐτῇ. οὕτω δὴ καὶ σὺ δοκεῖς ἐμὲ κατασκευάζειν,
 20 ὥσπερ ἐγὼ ἦν ἐφίλουν μάλιστα ἀνθρώπων, ὥστε τῷ Ἀπόλλωνι ἄλλα μοι δοκῶ χαριστήρια ὀφειλήσειν.

Ἀκούσας δὲ ὁ Κῦρος τοὺς λόγους αὐτοῦ, ἐθαύμασε μὲν τὴν εὐθυμίαν, ἥγε δὲ τὸ λοιπὸν ὅποι καὶ αὐτὸς πορεύοιτο.

The Taking of Babylon

25 Προῖων δὲ τὴν ἐπὶ Βαβυλῶνος κατεστρέψατο μὲν Φρύγας τοὺς ἐν τῇ μεγάλῃ Φρυγίᾳ, κατεστρέψατο δὲ

Καππαδόκας, ὑποχειρίους δ' ἐποιήσατο Ἀραβίους. ἐξέπλησε δὲ ἀπὸ πάντων τούτων Περσῶν μὲν ἱππέας οὐ μείον τετρακισμυρίους, πολλοὺς δὲ ἵππους τῶν αἰχμαλώτων καὶ πᾶσι τοῖς συμμάχοις διέδωκε· καὶ
 5 πρὸς Βαβυλῶνα ἀφίκετο παμπόλλους μὲν ἱππέας ἔχων, παμπόλλους δὲ τοξότας καὶ ἀκοντιστάς, σφενδονήτας δὲ ἀναριθμήτους. ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, περιέστησε μὲν πᾶν τὸ στράτευμα περὶ τὴν πόλιν, ἔπειτα αὐτὸς περιήλαυνε τὴν πόλιν σὺν
 10 τοῖς φίλοις τε καὶ ἐπικαιρίοις τῶν συμμάχων, καὶ καταθεασάμενος τὰ τείχη ἀπήγαγε τὴν στρατιὰν ἀπὸ τῆς πόλεως.

Ἐπεὶ δὲ κατεστρατοπεδεύσαντο, συνεκάλεσεν ὁ Κῦρος τοὺς ἐπικαιρίους καὶ ἔλεξεν, Ἄνδρες σύμμα-
 15 χοι, τεθεάμεθα μὲν κύκλῳ τὴν πόλιν· ἐγὼ δέ, ὅπως μὲν ἂν τις τείχη οὕτως ἰσχυρὰ καὶ ὑψηλὰ προσμαχόμενος ἔλοι, οὐκ ἐνορᾶν μοι δοκῶ· ὅσω δὲ πλέονες ἄνθρωποι ἐν τῇ πόλει εἰσίν, ἐπείπερ οὐ μάχονται ἐξιόντες, τοσούτῳ ἂν θᾶττον λιμῶ αὐτοὺς ἡγούμαι
 20 ἀλῶναι. εἰ μὴ τιν' οὖν ἄλλον τρόπον ἔχετε λέγειν, τούτῳ πολιορκητέους φημὶ εἶναι τοὺς ἄνδρας.

Καὶ ὁ Χρυσάντας εἶπεν, Ὁ δὲ ποταμός, ἔφη, οὗτος οὐ διὰ μέσης τῆς πόλεως ρεῖ πλάτος ἔχων πλείον ἢ ἐπὶ δύο στάδια; Ναὶ μὰ Δί', ἔφη ὁ Γωβρύας, καὶ
 25 βάθος γε ὡς οὐδ' ἂν δύο ἄνδρες ὁ ἕτερος ἐπὶ τοῦ ἐτέρου ἐστηκὼς τοῦ ὕδατος ὑπερέχοιεν· ὥστε τῷ ποταμῷ ἔτι ἰσχυροτέρα ἐστὶν ἢ πόλις ἢ τοῖς τείχεσι. καὶ ὁ Κῦρος, Ταῦτα μὲν, ἔφη, ὦ Χρυσάντα, ἐῷμεν, ὅσα κρείττω ἐστὶ τῆς ἡμετέρας δυνάμεως· διαμετρησα-

μένους δὲ χρή ὡς τάχιστα τὸ μέρος ἐκάστου ἡμῶν
 ὀρύττειν τάφρον ὡς πλατυτάτην καὶ βαθυτάτην, ὅπως
 ὅτι ἐλαχίστων ἡμῖν τῶν φυλάκων δέη.

Οὕτω δὴ κύκλῳ διαμετρήσας περὶ τὸ τεῖχος, ἀπο-
 5 λιπὼν ὅσον τύρσεσι μεγάλαις ἀπὸ τοῦ ποταμοῦ,
 ὥρυττεν ἔνθεν καὶ ἔνθεν τοῦ τείχους τάφρον ὑπερ-
 μεγέθη καὶ τὴν γῆν ἀνέβαλλον πρὸς ἑαυτούς. καὶ
 πρῶτον μὲν πύργους ἐπὶ τῷ ποταμῷ ὠκοδόμει, ὅπως
 ὅτι μάλιστα ἐοίκοι πολιορκήσειν παρασκευαζομένῳ.
 10 ἀνίστη δὲ καὶ ἄλλους πολλοὺς πύργους ἐπὶ τῆς ἀμβο-
 λάδος γῆς, ὅπως ὅτι πλείστα φυλακτήρια εἴη.

Οἱ μὲν δὴ ταῦτ' ἐποιοῦν· οἱ δ' ἐν τῷ τείχει κατε-
 γέλων τῆς πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεια πλεόν
 εἴκοσιν ἐτῶν. ἀκούσας δὲ ταῦτα ὁ Κῦρος τὸ στρά-
 15 τευμα κατένειμε δώδεκα μέρη, ὡς μῆνα τοῦ ἐνιαυτοῦ
 ἕκαστον μέρος φυλάξον. οἱ δ' αὖ Βαβυλώνιοι ἀκού-
 σαντες ταῦτα πολὺ ἔτι μᾶλλον τούτων κατεγέλων,
 ἐννοοῦμενοι εἰ σφᾶς Φρύγες καὶ Λυδοὶ καὶ Ἀράβιοι
 καὶ Καππαδόκαι φυλάξοιεν, οὓς σφίσιν ἐνόμιζον
 20 πάντας εὐμενεστέρους εἶναι ἢ Πέρσας.

Καὶ αἱ μὲν τάφροι ἤδη ὀρωνυγμέναι ἦσαν. ὁ δὲ
 Κῦρος ἐπειδὴ ἑορτὴν ἐν τῇ Βαβυλῶνι ἤκουσεν εἶναι,
 ἐν ᾗ πάντες Βαβυλώνιοι ὅλην τὴν νύκτα πίνουσι καὶ
 κωμάζουσιν, ἐν ταύτῃ, ἐπειδὴ τάχιστα συνεσκότασε,
 25 λαβὼν πολλοὺς ἀνθρώπους ἀνεστόμωσε τὰς τάφρους
 πρὸς τὸν ποταμόν. ὡς δὲ τοῦτο ἐγένετο, τὸ ὕδωρ
 κατὰ τὰς τάφρους ἐχώρει ἐν τῇ νυκτί, ἣ δὲ διὰ τῆς
 πόλεως ὁδὸς πορεύσιμος ἀνθρώποις ἐγίγνετο. ὡς δὲ
 τὸ τοῦ ποταμοῦ οὕτως ἐπορσύνετο, παρηγγύησεν ὁ

Κῦρος Πέρσαις χιλιάρχους καὶ πεζῶν καὶ ἱππέων εἰς
 δύο ἄγοντας τὴν χιλιοστὺν παρεῖναι πρὸς αὐτόν, τοὺς
 δ' ἄλλους συμμαχούς κατ' οὐρὰν τούτων ἔπεσθαι
 ἧπερ πρόσθεν τεταγμένους. οἱ μὲν δὴ παρήσαν· ὁ δὲ
 5 καταβιβάσας εἰς τὸ ξηρὸν τοῦ ποταμοῦ τοὺς ὑπηρέτας
 καὶ πεζοὺς καὶ ἱππέας, ἐκέλευσε σκέψασθαι εἰ πορεύ-
 σιμον εἶη τὸ ἔδαφος τοῦ ποταμοῦ.

Ἐπεὶ δὲ ἀπήγγειλαν ὅτι πορεύσιμον εἶη, ἐνταῦθα
 δὴ ἐπορεύοντο· τῶν δὲ ἀπαντῶντων οἱ μὲν ἀπέθνησκον
 10 παιόμενοι, οἱ δ' ἔφευγον πάλιν εἴσω, οἱ δ' ἐβόων· οἱ
 δ' ἀμφὶ τὸν Γωβρύαν συνεβόων αὐτοῖς, ὡς κωμασταὶ
 ὄντες καὶ αὐτοί· καὶ ἰόντες ἧ ἐδύναντο τάχιστα ἐπὶ
 τοῖς βασιλείοις ἐγένοντο. καὶ οἱ μὲν σὺν τῷ Γωβρύᾳ
 καὶ Γαδάτᾳ τεταγμένοι κεκλεισμένους εὐρίσκουσι τὰς
 15 πύλας τοῦ βασιλείου· οἱ δ' ἐπὶ τοὺς φύλακας ταχθέν-
 τες ἐπείσπιπτουσιν αὐτοῖς πίνουσι πρὸς φῶς πολὺ,
 καὶ εὐθὺς ὡς πολεμίοις ἐχρῶντο.

Ὡς δὲ κραυγὴ καὶ κτύπος ἐγίγνετο, αἰσθόμενοι οἱ
 ἔνδον τοῦ θορύβου, κελεύσαντος τοῦ βασιλέως σκέ-
 20 ψασθαι τί εἶη τὸ πρᾶγμα, ἐκθέουσί τινες ἀνοίξαντες
 τὰς πύλας. οἱ δ' ἀμφὶ τὸν Γαδάταν ὡς εἶδον τὰς
 πύλας χαλώσας, εἰσπίπτουσιν, καὶ τοῖς πάλιν φεύγου-
 σιν εἴσω ἐφεπόμενοι καὶ παίοντες ἀφικνοῦνται πρὸς
 τὸν βασιλέα· καὶ ἤδη ἐστηκότα αὐτὸν καὶ ἐσπασμέ-
 25 νον ὃν εἶχεν ἀκνώκην εὐρίσκουσι. καὶ τοῦτον μὲν
 οἱ σὺν Γαδάτᾳ καὶ Γωβρύᾳ πολλοὶ ἐχειροῦντο· καὶ
 οἱ σὺν αὐτῷ δὲ ἀπέθνησκον, ὁ μὲν προβαλλόμενός τι,
 ὁ δὲ φεύγων, ὁ δέ γε καὶ ἀμυνόμενος ὅτῳ ἐδύνατο.
 ὁ δὲ Κῦρος διέπεμπε τὰς τῶν ἱππέων τάξεις κατὰ τὰς

ὁδοὺς καὶ προεῖπεν οὓς μὲν ἔξω λαμβάνοιεν κατακαίνειν, τοὺς δ' ἐν ταῖς οἰκίαις κηρύττειν τοὺς Συριστὶ ἐπισταμένους ἔνδον μένειν· εἰ δέ τις ἔξω ληφθείη, ὅτι θανατώσοιτο.

- 5 Οἱ μὲν δὴ ταῦτα ἐποίουν. Γαδάτας δὲ καὶ Γωβρύας ἦκον· καὶ θεοὺς μὲν πρῶτον προσεκύνουν, ὅτι τετιμωρημένοι ἦσαν τὸν ἀνόσιον βασιλέα, ἔπειτα δὲ Κύρου κατεφίλουν καὶ χεῖρας καὶ πόδας, πολλὰ δακρύοντες ἅμα χαρᾷ καὶ εὐφραινόμενοι. ἐπεὶ δὲ ἡμέρα
10 ἐγένετο καὶ ἦσθοντο οἱ τὰς ἄκρας ἔχοντες ἐαλωκνίαν τε τὴν πόλιν καὶ τὸν βασιλέα τεθνηκότα, παραδιδόασιν καὶ τὰς ἄκρας. ὁ δὲ Κῦρος τὰς μὲν ἄκρας εὐθὺς παρελάμβανε καὶ φρουράρχους τε καὶ φρουροὺς εἰς ταύτας ἀνέπεμπε, τοὺς δὲ τεθνηκότας θάπτειν ἐφῆκε
15 τοῖς προσήκουσι.

Cyrus' Dower

Ἐπεὶ δὲ πορευόμενοι γίνονται κατὰ τὴν Μηδικήν, τρέπεται ὁ Κῦρος πρὸς Κναξάρην. ἐπεὶ δὲ ἦσπασαντο ἀλλήλους, πρῶτον μὲν δὴ ὁ Κῦρος εἶπε τῷ Κναξάρῃ ὅτι οἶκος αὐτῷ ἐξηρημένος εἴη ἐν Βαβυλῶνι
20 καὶ ἀρχεῖα, ὅπως ἔχη καὶ ὅταν ἐκείσε ἔλθῃ εἰς οἰκεῖα κατάγεσθαι. ἔπειτα δὲ καὶ ἄλλα δῶρα ἔδωκεν αὐτῷ πολλὰ καὶ καλά.

Ὁ δὲ Κναξάρης ταῦτα μὲν ἐδέχετο, προσέπεμψε δὲ αὐτῷ τὴν θυγατέρα στέφανόν τε χρυσοῦν καὶ
25 ψέλια φέρουσαν καὶ στρεπτὸν καὶ στολήν Μηδικήν ὡς δυνατὸν καλλίστην. καὶ ἡ μὲν δὴ παῖς ἐστεφάνου τὸν Κῦρον, ὁ δὲ Κναξάρης εἶπε, Δίδωμι δέ σοι, ἔφη, ὦ Κῦρε, καὶ αὐτὴν ταύτην γυναῖκα, ἐμὴν οὖσαν θυγα-

τέρα· καὶ ὁ σὸς δὲ πατὴρ ἔγημε τὴν τοῦ ἑμοῦ πατρὸς
 θυγατέρα, ἐξ ἧς σὺ ἐγένου· αὕτη δέ ἐστιν ἡν σὺ
 πολλάκις παῖς ὦν, ὅτε παρ' ἡμῖν ἦσθα, ἐτιθηνήσω·
 καὶ ὁπότε τις ἐρωτῶῃ αὐτὴν τίνι γαμοῖτο, ἔλεγεν ὅτι
 5 Κύρῳ· ἐπιδίδωμι δὲ αὐτῇ ἐγὼ καὶ φερνὴν Μηδῖαν
 τὴν πᾶσαν.

ἌΟ μὲν οὕτως εἶπεν· ὁ δὲ Κῦρος ἀπεκρίνατο, Ἄλλ',
 ὦ Κναξάρη, τό τε γένος ἐπαινῶ καὶ τὴν παῖδα καὶ τὰ
 δῶρα· βούλομαι δέ, ἔφη, σὺν τῇ τοῦ πατρὸς γνώμῃ
 10 καὶ τῇ τῆς μητρὸς ταῦτά σοι συναινέσαι. εἶπε μὲν
 οὖν οὕτως ὁ Κῦρος, ὅμως δὲ τῇ παιδί πάντα ἔδωρή-
 σατο ὁπόσα ᾤετο Κναξάρη χαριεῖσθαι. ταῦτα δὲ
 ποιήσας εἰς Πέρσας ἐπορεύετο.

The Charge of Cambyses

Ἐπεὶ δ' ἐπὶ τοῖς Περσῶν ὀρίοις ἐγένετο πορευό-
 15 μενος, τὸ μὲν ἄλλο στράτευμα αὐτοῦ κατέλιπεν, αὐτὸς
 δὲ σὺν τοῖς φίλοις εἰς τὴν πόλιν ἐπορεύετο, ἱερεῖα μὲν
 ἄγων ὥς πᾶσι Πέρσαις ἱκανὰ θύειν τε καὶ ἐστιᾶσθαι·
 δῶρα δὲ ἦγεν, οἷα μὲν ἔπρεπε τῷ πατρὶ καὶ τῇ μητρὶ
 καὶ τοῖς ἄλλοις φίλοις, οἷα δ' ἔπρεπεν ἀρχαῖς καὶ
 20 γεραιτέροις καὶ τοῖς ὁμοτίμοις πᾶσιν· ἔδωκε δὲ καὶ
 πᾶσι Πέρσαις καὶ Περσίσιν ὅσαπερ καὶ νῦν ἔτι
 δίδωσιν, ὅτανπερ ἀφίκηται βασιλεὺς εἰς Πέρσας. ἐκ
 δὲ τούτου συνέλεξε Καμβύσης τοὺς γεραιτέρους
 Περσῶν καὶ τὰς ἀρχάς, οἵπερ τῶν μεγίστων κύριοί
 25 εἰσι· παρεκάλεσε δὲ καὶ Κῦρον, καὶ ἔλεξε τοιάδε.

Ἄνδρες Πέρσαι καὶ σύ, ὦ Κῦρε, ἐγὼ ἀμφοτέροις
 ὑμῖν εἰκότως εὖνους εἰμί· ὑμῶν μὲν γὰρ βασιλεύω,

σὺν δέ, ὦ Κῦρε, παῖς ἐμὸς εἶ. δίκαιος οὖν εἰμι, ὅσα
 γιγνώσκειν δοκῶ ἀγαθὰ ἀμφοτέροις, ταῦτα εἰς τὸ
 μέσον λέγειν. τὰ μὲν γὰρ παρελθόντα ὑμεῖς μὲν
 Κῦρον ηὔξήσατε στράτευμα δόντες καὶ ἄρχοντα τού-
 5 του καταστήσαντες, Κῦρος δὲ ἡγούμενος τούτου σὺν
 θεοῖς, εὐκλεεῖς μὲν ὑμᾶς, ὦ Πέρσαι, ἐν πᾶσιν ἀνθρώ-
 ποις ἐποίησεν, ἐντίμους δ' ἐν τῇ Ἀσίᾳ πάσῃ· τῶν δὲ
 συστρατευσαμένων τοὺς μὲν ἀρίστους καὶ πεπλούτικε,
 τοῖς δὲ πολλοῖς μισθὸν καὶ τροφὴν παρεσκεύακεν·
 10 ἵππικὸν δὲ καταστήσας Περσῶν, πεποίηκε Πέρσαις
 καὶ πεδίων εἶναι μετουσίαν. ἦν μὲν οὖν καὶ τὸ λοιπὸν
 οὕτω γιγνώσκητε, πολλῶν καὶ ἀγαθῶν αἵτιοι ἀλλήλοις
 ἔσεσθε· εἰ δὲ ἡ σύ, ὦ Κῦρε, ἐπαρθεῖς ταῖς παρούσαις
 τύχαις, ἐπιχειρήσεις καὶ Περσῶν ἄρχειν ἐπὶ πλεονεξία
 15 ὥσπερ καὶ τῶν ἄλλων, ἡ ὑμεῖς, ὦ πολῖται, φθονήσαν-
 τες τούτῳ τῆς δυνάμεως, καταλύειν πειράσεσθε τοῦτον
 τῆς ἀρχῆς, εὖ ἴστε ὅτι ἐμποδὼν ἀλλήλοις πολλῶν καὶ
 ἀγαθῶν ἔσεσθε.

Ὡς οὖν μὴ ταῦτα γίγνηται ἀλλὰ τὰγαθὰ, ἐμοὶ
 20 δοκεῖ, ἔφη, θύσαντας ὑμᾶς κοινῇ καὶ θεοὺς ἐπιμαρ-
 τυραμένους, συνθέσθαι, σὲ μὲν, ὦ Κῦρε, ἣν τις ἐπι-
 στρατεύηται χώρα Περσίδι ἢ Περσῶν νόμους διασπᾶν
 πειρᾶται, βοηθήσειν παντὶ σθένει· ὑμᾶς δέ, ὦ Πέρσαι,
 ἣν τις ἢ ἀρχῆς Κῦρον ἐπιχειρῇ καταπαύειν ἢ ἀφί-
 25 στασθαί τις τῶν ὑποχειρίων, βοηθήσειν καὶ ὑμῖν
 αὐτοῖς καὶ Κύρῳ καθ' ὃ τι ἂν οὗτος ἐπαγγέλλῃ. καὶ
 ἕως μὲν ἂν ἐγὼ ζῶ, ἐμὴ γίγνεται ἡ ἐν Πέρσαις
 βασιλεία· ὅταν δ' ἐγὼ τελευτήσω, δῆλον ὅτι Κύρου,
 εἰ ζῇ. καὶ ὅταν μὲν οὗτος ἀφίκηται εἰς Πέρσας,

ὁσίως ἂν ὑμῖν ἔχοι τοῦτον θύειν τὰ ἱερὰ ὑπὲρ ὑμῶν ἅπερ νῦν ἐγὼ θύω· ὅταν δ' οὗτος ἔκδημος ᾖ, καλῶς ἂν οἶμαι ὑμῖν ἔχειν, εἰ ἐκ τοῦ γένους, ὃς ἂν δοκῇ ὑμῖν ἄριστος εἶναι, οὗτος τὰ τῶν θεῶν ἀποτελοίη.

- 5 Ταῦτα εἰπόντος Καμβύσου συνέδοξε Κύρῳ τε καὶ τοῖς Περσῶν τέλεσι· καὶ συνθέμενοι ταῦτα τότε καὶ θεοὺς ἐπιμαρτυράμενοι, οὕτω καὶ νῦν ἔτι διαμένουσι ποιοῦντες πρὸς ἀλλήλους Πέρσαι τε καὶ βασιλεῖς. τούτων δὲ πραχθέντων ἀπῆει ὁ Κῦρος. ὥς δ' ἀπιὼν
10 ἐγένετο ἐν Μήδοις, συνδόξαν τῷ πατρὶ καὶ τῇ μητρὶ γαμεῖ τὴν Κυαξάρου θυγατέρα, ἧς ἔτι καὶ νῦν λόγος ὥς παγκάλης γενομένης.

Length and Breadth of the Empire

- Ἐπεὶ δὲ περιῆλθεν ὁ ἐνιαυτός, συνήγειρε στρατιὰν εἰς Βαβυλῶνα, καὶ λέγεται αὐτῷ γενέσθαι εἰς δώδεκα
15 μὲν ἱππέων μυριάδας, εἰς δισχίλια δὲ ἄρματα δρεπανηφόρα, πεζῶν δὲ εἰς μυριάδας ἐξήκοντα. ἐπεὶ δὲ ταῦτα συνεσκεύαστο αὐτῷ, ὥρμα δὴ ταύτην τὴν στρατείαν ἐν ᾗ λέγεται καταστρέψασθαι πάντα τὰ ἔθνη, ὅσα Συρίαν ἐκβάντι οἰκεῖ μέχρι ἐρυθρᾶς θαλάττης.
20 μετὰ δὲ ταῦτα ἢ εἰς Αἴγυπτον στρατεία λέγεται γενέσθαι, καὶ καταστρέψασθαι Αἴγυπτον.

- Καὶ ἐκ τούτου τὴν ἀρχὴν ὥριζεν αὐτῷ πρὸς ἑὸν μὲν ἢ ἐρυθρὰ θάλαττα, πρὸς ἄρκτον δὲ ὁ Εὐξείνους πόντος, πρὸς ἐσπέραν δὲ Κύπρος καὶ Αἴγυπτος, πρὸς μεσημ-
25 βρίαν δὲ Αἰθιοπία. τούτων δὲ τὰ πέρατα τὰ μὲν διὰ θάλπος, τὰ δὲ διὰ ψῦχος, τὰ δὲ διὰ ὕδωρ, τὰ δὲ δι' ἀννδρίαν δυσοίκητα. αὐτὸς δ' ἐν μέσῳ τούτων

τὴν δίαιταν ποιησάμενος, τὸν μὲν ἀμφὶ τὸν χειμῶνα χρόνον διῆγεν ἐν Βαβυλῶνι ἑπτὰ μῆνας· αὕτη γὰρ ἄλσεινὴ ἡ χώρα· τὸν δὲ ἀμφὶ τὸ ἔαρ τρεῖς μῆνας ἐν Σούσοις, τὴν δὲ ἀκμὴν τοῦ θέρους δύο μῆνας ἐν
 5 Ἐκβατάνοις. οὕτω δὲ ποιοῦντα αὐτὸν λέγουσιν ἐν ἑαρινῷ θάλλπει καὶ ψύχει διάγειν αἰεὶ. οὕτω δὲ διέκειντο πρὸς αὐτὸν οἱ ἄνθρωποι, ὥς πᾶν μὲν ἔθνος μειονεκτεῖν ἐδόκει εἰ μὴ Κύρῳ πέμψειεν ὃ τι καλὸν αὐτοῖς ἐν τῇ χώρᾳ ἢ φύοιτο ἢ τρέφοιτο ἢ τεχνῶτο,
 10 πᾶσα δὲ πόλις ὡσαύτως, πᾶς δὲ ἰδιώτης πλούσιος ἂν ᾤετο γενέσθαι εἴ τι Κύρῳ χαρίσαιο· καὶ γὰρ ὁ Κῦρος λαμβάνων παρ' ἐκάστων ὧν ἀφθονίαν εἶχον οἱ διδόντες, ἀντεδίδου ὧν σπανίζοντας αὐτοὺς αἰσθάνοιτο.

Συσκευάζου, ὦ Κῦρε

15 Οὕτω δὲ τοῦ αἰῶνος προκεχωρηκότος, μάλα δὲ πρεσβύτης ὧν ὁ Κῦρος ἀφικνεῖται εἰς Πέρσας τὸ ἑβδομον ἐπὶ τῆς αὐτοῦ ἀρχῆς. καὶ ὁ μὲν πατὴρ καὶ ἡ μήτηρ πάλαι δὴ ὥσπερ εἰκὸς ἐτετελευτήκεσαν αὐτῷ· ὁ δὲ Κῦρος ἔθυσσε τὰ νομιζόμενα ἱερά, καὶ τοῦ
 20 χοροῦ ἡγήσατο Πέρσαις κατὰ τὰ πάτρια, καὶ τὰ δῶρα πᾶσι διέδωκεν ὥσπερ εἰώθει.

Κοιμηθεὶς δ' ἐν τῷ βασιλείῳ ὄναρ εἶδε τοιόνδε. ἔδοξεν αὐτῷ προσελθὼν κρείττων τις ἢ κατὰ ἄνθρωπον εἰπεῖν, Συσκευάζου, ὦ Κῦρε· ἤδη γὰρ εἰς θεοὺς
 25 ἄπει. τοῦτο δὲ ἰδὼν τὸ ὄναρ ἐξηγέρθη, καὶ σχεδὸν ἐδόκει εἰδέναι ὅτι τοῦ βίου ἡ τελευτὴ παρείη. εὐθὺς οὖν λαβὼν ἱερεῖα ἔθνε Δίί τε πατρῷα καὶ Ἡλίῳ καὶ τοῖς ἄλλοις θεοῖς ἐπὶ τῶν ἄκρων, ὥς Πέρσαι θύουσιν,

ὦδε ἐπευχόμενος· Ζεῦ πατρῷε καὶ Ἥλιε καὶ πάντες
 θεοί, δέχεσθε τάδε καὶ τελεστήρια πολλῶν καὶ καλῶν
 πράξεων καὶ χαριστήρια, ὅτι ἐσημήνατέ μοι καὶ ἐν
 ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ
 5 ἐν φήμαις ἃ τ' ἐχρῆν ποιεῖν καὶ ἃ οὐκ ἐχρῆν. πολλή
 δ' ὑμῖν χάρις, ὅτι καὶ γὰρ ἐγὶ γνωσκον τὴν ὑμετέραν
 ἐπιμέλειαν καὶ οὐδεπώποτε ἐπὶ ταῖς εὐτυχίαις ὑπὲρ
 ἄνθρωπον ἐφρόνησα. αἰτοῦμαι δ' ὑμᾶς δοῦναι καὶ
 νῦν παισὶ μὲν καὶ γυναικὶ καὶ φίλοις καὶ πατρίδι
 10 εὐδαιμονίαν, ἐμοὶ δέ, οἷόν περ αἰῶνα δεδώκατε, τοιαύ-
 την καὶ τελευτὴν δοῦναι.

Last Words of Cyrus the Great

Παῖδες ἐμοὶ καὶ πάντες οἱ παρόντες φίλοι, ἐμοὶ
 μὲν τοῦ βίου τὸ τέλος ἤδη πάρεστιν· ἐκ πολλῶν
 τοῦτο σαφῶς γιγνώσκω· ὑμᾶς δὲ χρή, ὅταν τελευ-
 15 τήσω, ὡς περὶ εὐδαίμονος ἐμοῦ καὶ λέγειν καὶ ποιεῖν
 πάντα. καὶ νῦν καταλείπω μὲν ὑμᾶς, ὦ παῖδες,
 ζῶντας, οὗσπερ ἔδοσάν μοι οἱ θεοὶ γενέσθαι, κατα-
 λείπω δὲ πατρίδα καὶ φίλους εὐδαιμονοῦντας· ὥστε
 πῶς οὐκ ἂν ἐγὼ δικαίως μακαριζόμενος τὸν αἰὲ χρόνον
 20 μνήμης τυγχάνοιμι; δεῖ δὲ καὶ τὴν βασιλείαν σαφη-
 νίσαντα καταλιπεῖν, ὡς ἂν μὴ ἀμφίλογος γενομένη
 πράγματα ὑμῖν παράσχη.

Καὶ σὺν μὲν, ὦ Καμβύση, τὴν βασιλείαν ἔχε, θεῶν
 τε διδόντων καὶ ἐμοῦ, ὅσον ἐν ἐμοί· σοὶ δέ, ὦ Ταναο-
 25 ξάρη, σατράπην εἶναι δίδωμι Μήδων τε καὶ Ἀρμενίων
 καὶ τρίτων Καδουσίων· ταῦτα δέ σοι διδοὺς νομίζω
 ἀρχὴν μὲν μείζω καὶ τοῦνομα τῆς βασιλείας τῷ

πρεσβυτέρῳ καταλιπεῖν, εὐδαιμονίαν δὲ σοὶ ἀλυπο-
 τέραν. ὅποίας μὲν γὰρ ἀνθρωπίνης εὐφροσύνης
 ἐπιδεῆς ἔσει, οὐχ ὁρῶ, ἀλλὰ πάντα σοι τὰ δοκοῦντα
 ἀνθρώπους εὐφραίνειν παρέσται. οἶσθα μὲν οὖν καὶ
 5 σύ, ὦ Καμβύση, ὅτι οὐ τόδε τὸ χρυσοῦν σκῆπτρον
 τὸ τὴν βασιλείαν διασῶζόν ἐστιν, ἀλλ' οἱ πιστοὶ
 φίλοι σκῆπτρον βασιλεῦσιν ἀληθέστατον καὶ ἀσφα-
 λέστατον. οἱ δὲ ἀπὸ τοῦ αὐτοῦ σπέρματος φύντες
 καὶ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες καὶ ἐν τῇ αὐτῇ
 10 οἰκίᾳ αὐξήθέντες καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώ-
 μενοι καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα
 προσαγορεύοντες, πῶς οὐ πάντων οὗτοι οἰκειότατοί τε
 καὶ πιστότατοι ;

Ἄλλὰ πρὸς θεῶν πατρώων, ὦ παῖδες, τιμᾶτε ἀλλή-
 15 λους, εἴ τι καὶ ἐμοὶ χαρίζεσθαι μέλει ὑμῖν· οὐ γὰρ
 δήπου τοῦτό γε σαφῶς δοκεῖτε εἰδέναι, ὥς οὐδέν εἰμι
 ἐγὼ ἔτι, ἐπειδὰν τοῦ ἀνθρωπίνου βίου τελευτήσω·
 οὐδὲ γὰρ νῦν τοι τὴν γ' ἐμὴν ψυχὴν ἐωρᾶτε, ἀλλ'
 οἷς διεπράττετο, τούτοις αὐτὴν ὥς οὔσαν κατεφωρᾶτε.
 20 οὗτοι ἔγωγε, ὦ παῖδες, οὐδὲ τοῦτο πώποτε ἐπέισθην,
 ὥς ἡ ψυχὴ, ἕως μὲν ἂν ἐν θνητῷ σώματι ᾗ, ζῇ, ὅταν
 δὲ τούτου ἀπαλλαγῇ, τέθνηκεν· διαλυομένου δὲ ἀνθρώ-
 που δηλὰ ἐστιν ἕκαστα ἀπιόντα πρὸς τὸ ὁμόφυλον
 πλὴν τῆς ψυχῆς, αὕτη δὲ μόνη οὔτε παροῦσα οὔτε
 25 ἀπιοῦσα ὁράται. ἐννοήσατε δέ, ἔφη, ὅτι ἐγγύτερον
 μὲν τῶν ἀνθρωπίνων θανάτῳ οὐδέν ἐστιν ὕπνου· ἡ δὲ
 τοῦ ἀνθρώπου ψυχὴ τότε δήπου θειοτάτη καταφαί-
 νεται καὶ τότε τι τῶν μελλόντων προορᾷ· τότε γάρ,
 ὥς ἔοικε, μάλιστα ἐλευθεροῦται.

Εἰ μὲν οὖν οὕτως ἔχει ταῦτα, ὥσπερ ἐγὼ οἶομαι, καὶ ἡ ψυχὴ καταλείπει τὸ σῶμα, καὶ τὴν ἐμὴν ψυχὴν καταιδούμενοι ποιεῖτε ἃ ἐγὼ δέομαι· εἰ δὲ μὴ οὕτως, ἀλλὰ μένουσα ἡ ψυχὴ ἐν τῷ σώματι συναποθνήσκει,
 5 ἀλλὰ θεοὺς γε τοὺς αἰεὶ ὄντας καὶ πάντ' ἐφορῶντας καὶ πάντα δυναμένους, οἳ καὶ τήνδε τὴν τῶν ὄλων τάξιν συνέχουσιν ἀτριβῇ καὶ ἀγήρατον καὶ ἀναμάρτητον καὶ ὑπὸ κάλλους καὶ μεγέθους ἀδιήγητον, τούτους φοβούμενοι μήποτ' ἀσεβὲς μηδὲν μηδὲ ἀνόσιον
 10 μῆτε ποιήσητε μῆτε βουλεύσητε.

Μετὰ μέντοι θεοὺς, καὶ ἀνθρώπων τὸ πᾶν γένος τὸ αἰεὶ ἐπιγιγνόμενον αἰδεῖσθε. οὐ γὰρ ἐν σκοτῷ ὑμᾶς οἱ θεοὶ ἀποκρύπτονται, ἀλλ' ἐμφανῇ πᾶσιν ἀνάγκη αἰεὶ ζῆν τὰ ὑμέτερα ἔργα· ἃ ἦν μὲν καθαρὰ καὶ ἔξω
 15 τῶν ἀδίκων φαίνηται, δυνατοὺς ὑμᾶς ἐν πᾶσιν ἀνθρώποις ἀναδείξει· εἰ δὲ εἰς ἀλλήλους ἀδικόν τι φρονήσετε, ἐκ πάντων ἀνθρώπων τὸ ἀξιόπιστοι εἶναι ἀποβαλεῖτε. οὐδεὶς γὰρ ἂν ἔτι πιστεῦσαι δύναίτο ὑμῶν, οὐδ' εἰ πάνυ προθυμοῖτο, ἰδὼν ἀδικούμενον τὸν μάλιστα
 20 φιλία προσήκοντα.

Εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω οἷους χρὴ πρὸς ἀλλήλους εἶναι, — εἰ δὲ μή, καὶ πᾶρά τῶν προγεγενημένων μαυθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία. οἱ μὲν γὰρ πολλοὶ διαγεγένηνται φίλοι μὲν
 25 γονεῖς παισὶ, φίλοι δὲ ἀδελφοὶ ἀδελφοῖς· ἤδη δέ τινες τούτων καὶ ἐναντία ἀλλήλοις ἔπραξαν. ὅποτε-
 ροις ἂν οὖν αἰσθάνησθε τὰ πραχθέντα συνενεγκόντα, ταῦτα δὴ αἰρούμενοι ὀρθῶς ἂν βουλευοίσθε.

Καὶ τούτων μὲν ἴσως ἤδη ἄλσι. τὸ δ' ἐμὸν σῶμα,

ὦ παῖδες, ὅταν τελευτήσω, μήτε ἐν χρυσῷ θῆτε μήτε ἐν ἀργύρῳ μήτε ἐν ἄλλῳ μηδενί, ἀλλὰ τῇ γῇ ὡς τάχιστα ἀπόδοτε. τί γὰρ τούτου μακαριώτερον, τοῦ γῇ μιχθῆναι, ἢ πάντα μὲν τὰ καλὰ πάντα δὲ τὰ γαθὰ
 5 φύει τε καὶ τρέφει; ἐγὼ δὲ καὶ ἄλλως φιλόανθρωπος ἐγενόμην, καὶ νῦν ἡδέως ἂν μοι δοκῶ κοινωνῆσαι τοῦ εὐεργετοῦντος ἀνθρώπου.

Ἄλλα γὰρ ἤδη, ἔφη, ἐκλείπειν μοι φαίνεται ἡ ψυχή, ὅθεν περ, ὡς ἔοικε, πᾶσιν ἄρχεται ἀπολείπουσα.
 10 εἴ τις οὖν ὑμῶν ἢ δεξιᾶς βούλεται τῆς ἐμῆς ἄψασθαι, ἢ ὄμμα τοῦμόν ζῶντος ἔτι προσιδεῖν ἐθέλει, προσίτω· ὅταν δ' ἐγὼ ἐγκαλύψωμαι, αἰτοῦμαι ὑμᾶς, ὦ παῖδες, μηδεὶς ἔτ' ἀνθρώπων τοῦμόν σῶμα ἰδέτω, μηδ' αὐτοὶ ὑμεῖς. Πέρσας μέντοι πάντας καὶ τοὺς συμμάχους
 15 ἐπὶ τὸ μνήμα τοῦμόν παρακαλεῖτε συνησθησομένους ἐμοί, ὅτι ἐν τῷ ἀσφαλεῖ ἤδη ἔσομαι, ὡς μηδὲν ἂν ἔτι κακὸν παθεῖν, μήτε ἦν μετὰ τοῦ θεοῦ γένωμαι μήτε ἦν μηδὲν ἔτι ὦ· ὁπόσοι δ' ἂν ἔλθωσι, τούτους εὖ ποιήσαντες ὁπόσα ἐπ' ἀνδρὶ εὐδαίμονι νομίζεται,
 20 ἀποπέμπετε. καὶ τοῦτο, ἔφη, μέμνησθέ μου τελευταῖον, τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν. καὶ χαίρετε, ὦ φίλοι παῖδες, καὶ τῇ μητρὶ ἀπαγγέλλετε ὡς παρ' ἐμοῦ· καὶ πάντες δὲ οἱ παρόντες καὶ οἱ ἀπόντες φίλοι χαίρετε.
 25 Ταῦτ' εἰπὼν καὶ πάντας δεξιωσάμενος ἐνεκαλύψατο καὶ οὕτως ἐτελεύτησεν.

The Death of Cyrus the Younger

Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν καὶ

πλησίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν, ἡνίκα
 Πατηγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν,
 προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδροῦντι τῷ ἵππῳ·
 καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρι-
 5 κῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι
 πολλῷ προσέρχεται ὥς εἰς μάχην παρεσκευασμένος.
 ἔνθα δὴ πολλὸς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν
 οἱ Ἕλληνες, καὶ πάντες δέ, ἀτάκτοις σφίσιν ἐπιπε-
 σείσθαι· Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος
 10 τὸν θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ
 εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελ-
 λεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ
 τάξιν ἕκαστον. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθί-
 σταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων
 15 πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ
 δ' ἄλλοι μετὰ τοῦτον· Μένων δὲ καὶ τὸ στράτευμα τὸ
 εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρ-
 βαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ
 Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν
 20 πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου
 ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν.

Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς
 ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δεῖλῃ ἐγίγνετο, ἐφάγῃ
 κονιορτὸς ὥσπερ νεφέλῃ λευκῇ, χρόνῳ δὲ συχνῷ
 25 ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ.
 ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις
 ἦστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς
 ἐγίγνοντο. καὶ Κῦρος παρελαύνων αὐτὸς σὺν Πίγρητι
 τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλεάρχῳ

ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ ὁ βασιλεὺς εἶη· καὶ τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται.

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στρά-
 5 τευμα ὁμαλῶς προΐει, τὸ δὲ Ἑλληνικόν, ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο, ἐκατέρωσε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ
 10 Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντήσαι, ἤρετο εἴ τι παραγγέλλοι· ὃ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευσε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ. ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θόρυβος εἶη.
 15 ὁ δὲ Κλέαρχος εἶπεν ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. καὶ ὃς ἐθαύμασε τίς παραγγέλλει, καὶ ἤρετο ὃ τι εἶη τὸ σύνθημα. ὃ δ' ἀπεκρίνατο ὅτι Ζεὺς Σωτὴρ καὶ Νίκη. ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. ταῦτα δ' εἰπὼν εἰς
 20 τὴν ἑαυτοῦ χώραν ἀπήλαυε.

Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὸ φάλαγγε ἀπ' ἀλλήλων, ἡνίκα ἐπαιάνιζον τε οἱ Ἕλληνες καὶ προήρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. ὡς δὲ πορευομένων ἐξεκύναιεν τι τῆς φάλαγγος, τὸ ὑπο-
 25 λειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἰόνπερ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις. πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι

καὶ φεύγουσι. καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. τὰ δ' ἄρματα τὰ δρεπανηφόρα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ
 5 δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προΐδοιεν, δίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ
 10 τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν
 15 ἑαυτῷ ἑξακοσίων ἱππέων τάξιν, ἐπεμελείτο ὃ τι ποιήσει βασιλεὺς. καὶ γὰρ ᾗδει αὐτόν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγούνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν
 20 ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς, ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου
 25 οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπεν ὥς εἰς κύκλωσιν.

Ἐνθα δὴ Κῦρος, δείσας μὴ ὀπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικόν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγ-

μένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. ὥς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι, εἰς τὸ διώκειν
 5 ὁρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στῖφος· καὶ εὐθύς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, Τὸν ἄνδρα ὁρῶ, ἴετο ἐπ' αὐτὸν καὶ παῖει κατὰ τὸ στέρνον
 10 καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρός, καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι. παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὁπόσοι
 15 μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ.

Traits of the younger Cyrus

Φασὶ δέ τινες, ὅταν δῶρα διδῶ ὁ βασιλεὺς, πρῶτον μὲν εἰσκαλεῖν τοὺς πολέμῳ ἀγαθοὺς γεγονότας, ὅτι
 20 οὐδὲν ὄφελος πολλὰ ἀροῦν, εἰ μὴ εἶεν οἱ ἀρήξοντες· δεύτερον δὲ τοὺς κατασκευάζοντας τὰς χώρας ἄριστα καὶ ἐνεργοὺς ποιοῦντας, λέγοντα ὅτι οὐδ' ἂν οἱ ἄλκιμοι δύναιντο ζῆν, εἰ μὴ εἶεν οἱ ἐργαζόμενοι. λέγεται δὲ καὶ Κῦρός ποτε, ὅσπερ εὐδοκιμώτατος δὴ βασιλεὺς
 25 γεγένηται, εἰπεῖν τοῖς ἐπὶ τὰ δῶρα κεκλημένοις, ὅτι αὐτὸς ἂν δικαίως τὰ ἀμφοτέρων δῶρα λαμβάνοι· κατασκευάζειν τε γὰρ ἄριστος εἶναι ἔφη χώραν καὶ

ἀρήγειν τοῖς κατεσκευασμένοις. ἐπηγάλλετο τοῖνυν οὐδὲν ἦττον ἐπὶ τῷ χώρας ἐνεργοὺς ποιεῖν καὶ κατασκευάζειν ἢ ἐπὶ τῷ πολεμικὸς εἶναι.

Καὶ Κῦρός γε, εἰ ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων
 5 γενέσθαι, καὶ τούτου τεκμήρια ἄλλα τε πολλὰ παρέσχηται, καὶ ὁπότε περὶ τῆς βασιλείας τῷ ἀδελφῷ ἐπορεύετο μαχοῦμενος, παρὰ μὲν Κύρου οὐδεὶς λέγεται αὐτομολῆσαι πρὸς βασιλέα, παρὰ δὲ βασιλέως
 10 πολλαὶ μυριάδες πρὸς Κῦρον. ἐγὼ δὲ καὶ τοῦτο ἡγοῦμαι μέγα τεκμήριον ἄρχοντος ἀρετῆς εἶναι, ὃ ἂν ἐκόντες πείθωνται καὶ ἐν τοῖς δεινοῖς παραμένειν ἐθέλωσιν. ἐκείνῳ δὲ οἱ φίλοι ζῶντί τε συνεμάχοντο καὶ ἀποθανόντι συναπέθανον, πάντες περὶ τὸν νεκρὸν
 15 μαχόμενοι πλὴν Ἀριαίου· Ἀριαῖος δ' ἔτυχεν ἐπὶ τῷ εὐωνύμῳ κέρατι τεταγμένος.

Οὗτος τοῖνυν ὁ Κῦρος λέγεται Λυσάνδρῳ, ὅτε ἦλθεν ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα, ἄλλα τε φιλοφρονεῖσθαι, ὥς αὐτὸς ἔφη ὁ Λύσανδρος ξένῳ ποτέ
 20 τινι ἐν Μεγάροις διηγούμενος, καὶ τὸν ἐν Σάρδεσι παράδεισον ἐπιδεικνύναι αὐτὸν ἔφη. ἐπεὶ δὲ ἐθαύμαζεν αὐτὸν ὁ Λύσανδρος, ὥς καλὰ μὲν τὰ δένδρα εἶη, δι' ἴσου δὲ τὰ πεφυτευμένα, ὀρθοὶ δὲ οἱ στίχοι τῶν δένδρων, εὐγώνια δὲ πάντα καλῶς εἶη, ὅσμαι δὲ
 25 πολλαὶ καὶ ἡδεῖαι συμπαρομαρτοῖεν αὐτοῖς περιπατοῦσι, καὶ ταῦτα θαυμάζων εἶπεν, Ἄλλ' ἐγὼ τοι, ὦ Κῦρε, πάντα μὲν ταῦτα θαυμάζω ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἄγαμαι τοῦ καταμετρήσαντός σοι καὶ διατάξαντος ἕκαστα τούτων. ἀκούσαντα δὲ ταῦτα τὸν Κῦρον ἡσθῆναί τε καὶ εἰπεῖν, Ταῦτα τοῖνυν, ὦ

Λύσανδρε, ἐγὼ πάντα καὶ διεμέτρησα καὶ διέταξα, ἔστι δ' αὐτῶν, φάναι, ἃ καὶ ἐφύτευσα αὐτός.

Καὶ ὁ Λύσανδρος ἔφη, ἀποβλέψας εἰς αὐτὸν καὶ ἰδὼν τῶν τε ἱματίων τὸ κάλλος ὧν εἶχε καὶ τῆς ὀσμῆς
 5 αἰσθόμενος καὶ τῶν στρεπτῶν καὶ τῶν ψελίων τὸ κάλλος καὶ τοῦ ἄλλου κόσμου οὗ εἶχεν, εἰπεῖν, Τί λέγεις, φάναι, ὦ Κῦρε; ἥ γὰρ σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύτευσας; καὶ τὸν Κῦρον ἀποκρίνασθαι, Θαυμάζεις τοῦτο, ἔφη, ὦ Λύσανδρε; ὁμνυμί σοι τὸν
 10 Μίθρην, ὅτανπερ ὑγιαίνω, μηπώποτε δειπνήσαι πρὶν ἰδρῶσαι, ἥ τῶν πολεμικῶν τι ἢ τῶν γεωργικῶν ἔργων μελετῶν, ἢ τοιούτων γέ τι φιλοτιμούμενος.

Καὶ αὐτὸς μέντοι ἔφη ὁ Λύσανδρος ἀκούσας ταῦτα δεξιώσασθαι τε αὐτὸν καὶ εἰπεῖν, Δικαίως μοι δοκεῖς,
 15 ἔφη, ὦ Κῦρε, εὐδαίμων εἶναι· ἀγαθὸς γὰρ ὧν ἀνὴρ εὐδαιμονεῖς.

Καλοκάγαθία

Τί οὖν, ἦν σοι ἐξ ἀρχῆς διηγήσωμαι, ὥς συνεγενό-
 μην ποτὲ ἀνδρὶ ὃς ἐμοὶ ἐδόκει εἶναι τῷ ὄντι τούτων
 τῶν ἀνδρῶν ἐφ' οἷς τοῦτο τὸ ὄνομα δικαίως ἐστὶν ὃ
 20 καλεῖται καλὸς τε καὶ ἀγαθὸς ἀνὴρ;

Λέξω τοίνυν ὥς καὶ ἦλθον ἐπὶ τὴν σκέψιν αὐτοῦ.
 τοὺς μὲν γὰρ ἀγαθοὺς τέκτονας, χαλκέας ἀγαθοὺς,
 ζωγράφους ἀγαθοὺς, ἀνδριαντοποιοὺς, καὶ τὰ ἄλλα
 τὰ τοιαῦτα, πάνυ ὀλίγος μοι χρόνος ἐγένετο ἱκανὸς
 25 ἱκανῶς περιελθεῖν τε καὶ θεάσασθαι τὰ δεδοκιμασ-
 μένα καλὰ ἔργα αὐτοῖς εἶναι. ὅπως δὲ δὴ καὶ τοὺς
 ἔχοντας τὸ σεμνὸν ὄνομα τοῦτο, τὸ καλὸς τε καὶ ἀγαθός,
 ἐπισκεψαίμην, τί ποτ' ἐργαζόμενοι τοῦτ' ἀξιοῦντο

καλείσθαι, πάνυ μου ἡ ψυχὴ ἐπεθύμει αὐτῶν τινι συγγενέσθαι.

Καὶ πρῶτον μὲν, ὅτι προσέκειτο τὸ καλὸς τῷ ἀγαθῷ, ὅντινα ἴδοιμι καλόν, τούτῳ προσήειν καὶ
 5 ἐπειρώμην καταμανθάνειν, εἴ που ἴδοιμι προσηρτη-
 μένον τῷ καλῷ τὸ ἀγαθόν. ἀλλ' οὐκ ἄρα εἶχεν οὕτως,
 ἀλλ' ἐνίους ἐδόκουν καταμανθάνειν τῶν καλῶν τὰς
 μορφὰς πάνυ μοχθηροὺς ὄντας τὰς ψυχάς. ἔδοξεν
 οὖν μοι, ἀφέμενον τῆς καλῆς ὄψεως ἐπ' αὐτῶν τινα
 10 ἐλθεῖν τῶν καλουμένων καλῶν τε καὶ ἀγαθῶν. ἐπεὶ οὖν
 τὸν Ἰσχόμαχον ἤκουον πρὸς πάντων καὶ ἀνδρῶν καὶ
 γυναικῶν καὶ ξένων καὶ ἀστῶν καλόν τε καὶ ἀγαθὸν
 ἐπονομαζόμενον, ἔδοξέ μοι τούτῳ πειραθῆναι συγ-
 γενέσθαι.

15 Ἰδὼν οὖν ποτε αὐτὸν ἐν τῇ τοῦ Διὸς τοῦ Ἐλευθερίου
 στοᾷ καθήμενον, ἐπεὶ μοι ἔδοξε σχολάζειν, προσῆλθον
 αὐτῷ καὶ παρακαθιζόμενος εἶπον, Τί, ὦ Ἰσχόμαχε,
 οὐ μάλα εἰωθὼς σχολάζειν, κάθησαι; ἐπεὶ τά γε
 πλείστα ἢ πράττοντά τι ὁρῶ σε ἢ οὐ πάνυ σχολά-
 20 ζοντα ἐν τῇ ἀγορᾷ. Οὐδὲ ἄν γε νῦν, ἔφη ὁ Ἰσχόμαχος,
 εἰ μὴ ξένους τινὰς συνεθέμην ἀναμένειν ἐνθάδε. Ὅταν
 δὲ μὴ πράττης τι τοιοῦτον, πρὸς τῶν θεῶν, ἔφην ἐγώ,
 ποῦ διατρίβεις καὶ τί ποιεῖς; ἐγὼ γάρ τοι πάνυ
 βούλομαί σου πυθέσθαι, τί ποτε πράττων καλὸς τε
 25 καὶ ἀγαθὸς κέκλησαι, ἐπεὶ οὐκ ἔνδον γε διατρίβεις, οὐδὲ
 τοιαύτη σου ἡ ἕξις τοῦ σώματος καταφαίνεται.

Καὶ ὁ Ἰσχόμαχος, γελάσας ἐπὶ τῷ Τί ποιῶν καλὸς
 καὶ ἀγαθὸς κέκλησαι, καὶ ἡσθεῖς, ὥς γ' ἐμοὶ ἔδοξεν,
 εἶπεν, Ἄλλ' εἰ μὲν, ὅταν σοι διαλέγονται περὶ ἐμοῦ

τινες, καλοῦσί με τοῦτο τὸ ὄνομα, οὐκ οἶδα. οὐ γὰρ δὴ, ὅταν γέ με εἰς ἀντίδοσιν καλῶνται τριηραρχίας ἢ χορηγίας, οὐδεῖς, ἔφη, ζητεῖ τὸν καλόν τε καὶ ἀγαθόν, ἀλλὰ σαφῶς, ἔφη, ὀνομάζοντές με Ἰσχύμαχον
 5 πατρόθεν προσκαλοῦνται. ἐγὼ μὲν τοίνυν, ἔφη, ὦ Σώκρατες, ὃ με ἐπήρου, οὐδαμῶς ἔνδον διατρίβω. καὶ γὰρ δὴ, ἔφη, τά γε ἐν τῇ οἰκίᾳ μου πάννυ καὶ αὐτὴ ἡ γυνὴ ἐστὶν ἱκανὴ διοικεῖν.

Ischomachus' Instructions to his Wife

Ἀλλὰ καὶ τοῦτο, ἔφην, ἔγωγε, ὦ Ἰσχύμαχε, πάννυ
 10 ἂν ἡδέως σου πυθοίμην, πότερα αὐτὸς σὺ ἐπαιδευσας τὴν γυναῖκα, ὥστε εἶναι οἷαν δεῖ, ἢ ἐπισταμένην ἔλαβες παρὰ τοῦ πατρὸς καὶ τῆς μητρὸς διοικεῖν τὰ προσήκοντα αὐτῇ. Καὶ τί ἂν, ἔφη, ὦ Σώκρατες, ἐπισταμένην αὐτὴν παρέλαβον, ἢ ἔτη μὲν οὐπω πεντεκαίδεκα γεγο-
 15 νυῖα ἦλθε πρὸς ἐμέ, τὸν δ' ἔμπροσθεν χρόνον ἔζη ὑπὸ πολλῆς ἐπιμελείας ὅπως ὡς ἐλάχιστα μὲν ὄψοιτο, ἐλάχιστα δ' ἀκούσοιτο, ἐλάχιστα δ' ἐροίη; οὐ γὰρ ἀγαπητόν σοι δοκεῖ εἶναι, εἰ μόνον ἦλθεν ἐπισταμένη ἔρια παραλαβοῦσα ἱμάτιον ἀποδείξαι, καὶ ἑωρακυῖα ὡς
 20 ἔργα ταλάσια θεραπαίनाς δίδοται; Τὰ δ' ἄλλα, ἔφην ἐγώ, ὦ Ἰσχύμαχε, αὐτὸς ἐπαιδευσας τὴν γυναῖκα, ὥστε ἱκανὴν εἶναι ὧν προσήκει ἐπιμελείσθαι; Οὐ μὰ Δί', ἔφη ὁ Ἰσχύμαχος, οὐ πρὶν γε καὶ ἔθυσα καὶ εὐξάμην ἐμέ τε τυγχάνειν διδάσκοντα καὶ ἐκείνην
 25 μανθάνουσαν τὰ βέλτιστα ἀμφοτέροις ἡμῖν. Πρὸς θεῶν, ἔφην ἐγώ, ὦ Ἰσχύμαχε, τί πρῶτον διδάσκειν ἤρχου αὐτήν, διηγοῦ μοι· ὡς ἐγὼ ταῦτ' ἂν ἡδιόν σου

διηγουμένου ἀκούοιμι, ἢ εἴ μοι γυμνικὸν ἢ ἵππικὸν ἀγῶνα τὸν κάλλιστον διηγοῖο.

Καὶ ὁ Ἰσχόμαχος ἀπεκρίνατο, Τί δ', ἔφη, ὦ Σώκρατες, ἐπεὶ ἤδη μοι χειροθήθης ἦν καὶ ἐτετιθάσεντο
 5 ὥστε διαλέγεσθαι, ἡρόμην αὐτήν, ἔφη, ὧδέ πως·
 Εἰπέ μοι, ὦ γύναι, ἄρα ἤδη κατενόησας τίως ποτὲ
 ἔνεκα ἐγὼ τε σὲ ἔλαβον καὶ οἱ σοὶ γονεῖς ἔδοσαν σε
 ἐμοί; βουλευόμενος μὲν γὰρ ἔγωγε ὑπὲρ ἐμοῦ καὶ οἱ
 σοὶ γονεῖς ὑπὲρ σοῦ, τίν' ἂν κοινωνὸν βέλτιστον
 10 οἴκου τε καὶ τέκνων λάβοιμεν, ἐγὼ τε σὲ ἐξελεξάμην,
 καὶ οἱ σοὶ γονεῖς, ὡς εἰκάσιν, ἐκ τῶν δυνατῶν ἐμέ.
 νῦν δὲ δὴ οἶκος ἡμῖν ὅδε κοινός ἐστιν. ἐγὼ τε γὰρ
 ὅσα μοι ἔστιν ἅπαντα εἰς τὸ κοινὸν ἀποφαίνω, σύ τε
 ὅσα ἡνέγκω πάντα εἰς τὸ κοινὸν κατέθηκας. καὶ
 15 οὐ τοῦτο δεῖ λογίζεσθαι, πότερος ἄρα ἀριθμῷ πλείω
 συμβέβληται ἡμῶν, ἀλλ' ἐκείνο δεῖ εὖ εἰδέναι, ὅτι
 ὁπότερος ἂν ἡμῶν βελτίων κοινωνὸς ᾗ, οὗτος τὰ
 πλείονος ἄξια συμβάλλεται.

Ἀπεκρίνατο δέ μοι, ὦ Σώκρατες, πρὸς ταῦτα ἡ
 20 γυνή, Τί δ' ἂν ἐγὼ σοι, ἔφη, δυναίμην συμπρᾶξαι;
 τίς δὲ ἡ ἐμὴ δύναμις; ἀλλ' ἐν σοὶ πάντα ἐστίν· ἐμὸν
 δ' ἔφησεν ἡ μήτηρ ἔργον εἶναι σωφρονεῖν. Ναὶ μὰ
 Δί', ἔφην ἐγώ, ὦ γύναι, καὶ γὰρ καὶ ἐμοὶ ὁ πατήρ.
 ἀλλὰ σωφρόνων τοί ἐστι, καὶ ἀνδρὸς καὶ γυναικός,
 25 οὕτως ποιεῖν ὅπως τά τε ὄντα ὡς βέλτιστα ἔξει καὶ
 ἄλλα ὅτι πλείστα ἐκ τοῦ καλοῦ τε καὶ δικαίου
 προσγενήσεται. Καὶ τί δέ, ἔφη, ὁρᾷς, ἡ γυνή, ὅ
 τι ἂν ἐγὼ ποιούσα συναύξοιμι τὸν οἶκον; Ναὶ
 μὰ Δί', ἔφην ἐγώ, ἃ τε οἱ θεοὶ ἔφυσάν σε δύνασθαι

καὶ ὁ νόμος συνεπαινέι, ταῦτα πειρῶ ὥς βέλτιστα ποιέειν.

Καὶ τί δὴ ταῦτά ἐστιν; ἔφη ἐκείνη. Οἶμαι μὲν ἔγωγε, ἔφην, οὐ τὰ ἐλαχίστου ἄξια, εἰ μὴ πέρ γε καὶ
 5 ἢ ἐν τῷ σμήνει ἡγεμῶν μέλιττα ἐπ' ἐλαχίστου ἀξίοις ἔργοις ἐφέστηκεν. ἐμοὶ γάρ τοι, ἔφη φάναι, καὶ οἱ θεοί, ὦ γύναι, δοκοῦσι πολὺ διεσκευμένως μάλιστα τὸ ζεύγος τοῦτο συντεθεικέναι ὃ καλεῖται θήλυ καὶ ἄρρεν, ὅπως ὅτι ὠφελιμώτατον ἢ αὐτῷ εἰς τὴν κοινω-
 10 νίαν. καὶ τὴν φύσιν εὐθὺς παρεσκεύασεν ὁ θεός, ὥς ἐμοὶ δοκεῖ, τὴν μὲν τῆς γυναικὸς ἐπὶ τὰ ἔνδον ἔργα καὶ ἐπιμελήματα, τὴν δὲ τοῦ ἀνδρὸς ἐπὶ τὰ ἔξω ἔργα καὶ ἐπιμελήματα. ῥίγη μὲν γὰρ καὶ θάληη καὶ ὁδοιπορίας καὶ στρατείας τοῦ ἀνδρὸς τὸ σῶμα καὶ
 15 τὴν ψυχὴν μᾶλλον δύνασθαι καρτερεῖν κατεσκεύασεν· ὥστε τὰ ἔξω ἐπέταξεν αὐτῷ ἔργα· τῇ δὲ γυναικὶ ἦττον τὸ σῶμα δυνατὸν πρὸς ταῦτα φύσας, τὰ ἔνδον ἔργα αὐτῇ, φάναι ἔφη, προστάξαι μοι δοκεῖ ὁ θεός. διὰ δὲ τὸ τὴν φύσιν μὴ πρὸς πάντα ταῦτα ἀμφοτέρων
 20 εὖ πεφυκέναι, διὰ τοῦτο καὶ δέονται μᾶλλον ἀλλήλων καὶ τὸ ζεύγος ὠφελιμώτερον ἑαυτῷ γεγένηται, ἃ τὸ ἕτερον ἐλλείπεται τὸ ἕτερον δυνάμενον. ταῦτα δέ, ἔφην, δεῖ ἡμᾶς, ὦ γύναι, εἰδότας, ἃ ἐκατέρῳ ἡμῶν προστέτακται ὑπὸ τοῦ θεοῦ, πειρᾶσθαι ὅπως ὥς βέλ-
 25 τιστα τὰ προσήκοντα ἑκάτερον ἡμῶν διαπράττεσθαι.

Συνεπαινέι δέ, ἔφη φάναι, καὶ ὁ νόμος αὐτά, συζευγνὺς ἄνδρα καὶ γυναῖκα· καὶ καλὰ δὲ εἶναι ὁ νόμος ἀποδείκνυσιν ἃ ὁ θεὸς ἐφυσεν ἑκάτερον μᾶλλον δύνασθαι. τῇ μὲν γὰρ γυναικὶ κάλλιον ἔνδον μένειν

ἢ θυραυλεῖν, τῷ δὲ ἀνδρὶ αἴσχιον ἔνδον μένειν ἢ τῶν ἔξω ἐπιμελεῖσθαι. εἰ δέ τις παρ' αὐτὸν θεὸς ἔφυσε ποιεῖ, ἴσως τι καὶ ἀτακτῶν τοὺς θεοὺς οὐ λήθει, καὶ δίκην δίδωσιν ἀμελῶν τῶν ἔργων τῶν ἑαυτοῦ ἢ πρᾶτ-
 5 των τὰ τῆς γυναικὸς ἔργα. δοκεῖ δέ μοι, ἔφην, καὶ ἢ τῶν μελιττῶν ἡγεμῶν τοιαῦτα ἔργα ὑπὸ τοῦ θεοῦ προστεταγμένα διαπονεῖσθαι.

Καὶ ποῖα δ', ἔφη ἐκείνη, ἔργα ἔχουσα ἢ τῶν μελιττῶν ἡγεμῶν ἐξομοιοῦνται τοῖς ἔργοις οἷς ἐμὲ δεῖ
 10 πράττειν; Ὅτι, ἔφην ἐγώ, ἐκείνη τε ἐν τῷ σμήνῃ μένουσα οὐκ ἔα ἀργοὺς τὰς μελίττας εἶναι, ἀλλ' ἂς μὲν δεῖ ἔξω ἐργάζεσθαι ἐκπέμπει ἐπὶ τὸ ἔργον, καὶ ἂν αὐτῶν ἐκάστη εἰσφέρει ὅιδέ τε καὶ δέχεται, καὶ σώζει ταῦτα ἔστ' ἂν δέη χρήσθαι. ἐπειδὰν δὲ ἢ
 15 ὥρα τοῦ χρήσθαι ἦκη, διανέμει τὸ δίκαιον ἐκάστη. καὶ ἐπὶ τοῖς ἔνδον δ' ἐξυφαινομένοις κηρίοις ἐφέστηκεν, ὥς καλῶς καὶ ταχέως ὑφαίνεται, καὶ τὸν γιγνόμενον τόκον ἐπιμελεῖται ὥς ἐκτρέφεται. ἐπειδὰν δὲ ἐκτραφῇ καὶ ἀξιοεργοὶ οἱ νεοττοὶ γένωνται, ἀποικίζει αὐτοὺς
 20 σὺν τῶν ἐπομένων τινὲ ἡγεμόνι.

Ἡ καὶ ἐμὲ οὖν, ἔφη ἡ γυνή, δεήσει ταῦτα ποιεῖν; Δεήσει μέντοι σε, ἔφην ἐγώ, ἔνδον τε μένειν, καὶ οἷς μὲν ἂν ἔξω τὸ ἔργον ἦ τῶν οἰκετῶν, τούτους συνεκπέμπειν, οἷς δ' ἂν ἔνδον ἔργον ἐργαστέον, τούτων
 25 σοι ἐπιστατητέον. καὶ τά τε εἰσφερόμενα ἀποδεκτέον, καὶ ἂ μὲν ἂν αὐτῶν δέη δαπανᾶν, σοὶ διανεμητέον, ἂ δ' ἂν περιττεύειν δέη, προνοητέον καὶ φυλακτέον ὅπως μὴ ἢ εἰς τὸν ἑνῆαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται. καὶ ὅταν ἔρια εἰσενεχθῇ σοι, ἐπι-

μελητέον ὅπως οἷς δεῖ ἱμάτια γίνονται. καὶ ὁ γε ξηρὸς σῆτος ὅπως καλῶς ἐδώδιμος γίνονται, ἐπιμελητέον. ἐν μέντοι τῶν σοι προσηκόντων, ἔφην ἐγώ, ἐπιμελημάτων ἴσως ἀχαριστότερον δόξει εἶναι, ὅτι ὃς ἂν κάμνη
 5 τῶν οἰκετῶν, τούτων σοι ἐπιμελητέον πάντων ὅπως θεραπεύηται. Νῆ Δί', ἔφη ἡ γυνή, ἐπιχαριτώτατον μὲν οὖν, ἣν μέλλωσί γε οἱ καλῶς θεραπευθέντες χάριν εἴσεσθαι καὶ εὐνούστεροι ἢ πρόσθεν ἔσεσθαι.

Καὶ ἐγώ, ἔφη ὁ Ἰσχύμαχος, ἀγασθεὶς αὐτῆς τὴν
 10 ἀπόκρισιν, εἶπον· Ἄρά γε, ὦ γύναι, διὰ τοιαύτας τινὰς προνοίας καὶ τῆς ἐν τῷ σμῆνι ἡγεμόνος αἰ μέλιτται οὕτω διατίθενται πρὸς αὐτὴν ὥστε, ὅταν ἐκείνη ἐκλίπη, οὐδεμία οἶεται τῶν μελιττῶν ἀπολειπτέον εἶναι, ἀλλ' ἔπονται πᾶσαι; καὶ ἡ γυνή μοι
 15 ἀπεκρίνατο· Θαυμάζοιμ' ἂν, ἔφη, εἰ μὴ πρὸς σέ μᾶλλον τείνοι τὰ τοῦ ἡγεμόνος ἔργα ἢ πρὸς ἐμέ. ἡ γὰρ ἐμὴ φυλακὴ τῶν ἔνδον καὶ διανομὴ γελοία τις ἂν, οἶμαι, φαίνοιτο, εἰ μὴ σύ γε ἐπιμελοῖο ὅπως ἔξω-
 θέν τι εἰσφέρειτο. Γελοία δ' αὖ, ἔφην ἐγώ, ἡ ἐμὴ
 20 εἰσφορὰ φαίνοιτ' ἂν, εἰ μὴ εἷη ὅστις τὰ εἰσενεχθέντα σῶζοι. οὐχ ὁρᾷς, ἔφην ἐγώ, οἱ εἰς τὸν τετρημένον πίθον ἀντλεῖν λεγόμενοι ὡς οἰκτεῖρονται, ὅτι μάτην πονεῖν δοκοῦσι; Νῆ Δί', ἔφη ἡ γυνή, καὶ γὰρ τλήμονές εἰσιν, εἰ τοῦτό γε ποιοῦσιν.

25 Ἄλλαι δέ τοι, ἔφην ἐγώ, ἴδιαι ἐπιμέλειαι, ὦ γύναι, ἡδεῖαί σοι γίνονται, ὅποταν ἀνεπιστήμονα ταλασίας λαβοῦσα ἐπιστήμονα ποιήσης καὶ διπλασίου σοι ἀξία γένηται, καὶ ὅποταν ἀνεπιστήμονα ταμιείας καὶ διακονίας παραλαβοῦσα, ἐπιστήμονα καὶ πιστὴν

καὶ διακονικὴν ποιησαμένη παντὸς ἀξίαν ἔχης, καὶ
 ὁπόταν τοὺς μὲν σώφρονάς τε καὶ ὠφελίμους τῷ σῶ
 οἴκῳ ἐξῇ σοι εὖ ποιῆσαι, ἐὰν δέ τις πονηρὸς φαίνεται,
 ἐξῇ σοι κολάσαι· τὸ δὲ πάντων ἥδιστον, ἐὰν βελτίων
 5 ἐμοῦ φανῇς καὶ ἐμὲ σὸν θεράποντα ποιήσῃ, καὶ μὴ
 δέῃ σε φοβεῖσθαι, μὴ προιούσης τῆς ἡλικίας ἀτιμο-
 τέρα ἐν τῷ οἴκῳ γένῃ, ἀλλὰ πιστεύσης ὅτι πρεσβυτέρα
 γιγνομένη, ὅσῳ ἂν καὶ ἐμοὶ κοινωνὸς καὶ παισὶν οἴκου
 φύλαξ ἀμείνων γίγνῃ, τοσοῦτῳ καὶ τιμιωτέρα ἐν τῷ
 10 οἴκῳ ἔσει. τὰ γὰρ καλὰ τε κάγαθά, ἐγὼ ἔφην, οὐ
 διὰ τὰς ὠραιότητας, ἀλλὰ διὰ τὰς ἀρετὰς, εἰς τὸν
 βίον τοῖς ἀνθρώποις ἐπαύξεται.

Learning Homer

Ἐκ τούτου δὲ πάλιν εἶπεν ὁ Σωκράτης, Οὐκ αἰσχρὸν
 δῆ, ὦ ἄνδρες, εἰ μὴδ' ἐπιχειρήσομεν συνόντες ὠφελεῖν
 15 τι ἢ εὐφραίνειν ἀλλήλους; ἐντεῦθεν εἶπον πολλοί, Σὺ
 τοίνυν ἡμῶν ἐξηγοῦ, ποίων λόγων ἀπτόμενοι μάλιστ'
 ἂν ταῦτα ποιοῖμεν. Ἐγὼ μὲν τοίνυν, ἔφη, ἥδιστ' ἂν
 ἀπολάβοιμι παρὰ Καλλίου τὴν ὑπόσχεσιν. ἔφη γὰρ
 δῆπου, εἰ συνδειπνοῖμεν, ἐπιδιδίξειν τὴν αὐτοῦ σοφίαν.
 20 Καὶ ἐπιδιδίξω γε, ἔφη, ἐὰν καὶ ὑμεῖς ἅπαντες εἰς
 μέσον φέρητε ὅ τι ἕκαστος ἐπίστασθε ἀγαθόν. Ἄλλ'
 οὐδεὶς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέξειν ὅ τι
 ἕκαστος ἡγείται πλείστου ἀξίον ἐπίστασθαι.

Ἐγὼ μὲν τοίνυν, ἔφη ὁ Καλλίας, λέγω ὑμῖν ἐφ' ᾧ
 25 μέγιστον φρονῶ. ἀνθρώπους γὰρ οἶμαι ἱκανὸς εἶναι
 βελτίους ποιεῖν. ἐπειδὰν τοίνυν καὶ ἡμῶν ἕκαστος
 εἴπῃ ὅ τι ὠφέλιμον ἔχει, τότε καὶ γὰρ οὐ φθονήσω

εἰπεῖν τὴν τέχνην δι' ἧς τοῦτο ἀπεργάζομαι. ἀλλὰ
 σὺ αὖ, ἔφη, λέγε, ὦ Νικήρατε, ἐπὶ ποίᾳ ἐπιστήμῃ
 μέγα φρονεῖς. καὶ ὃς εἶπεν, Ὁ πατὴρ ἐπιμελούμενος
 ὅπως ἀνὴρ ἀγαθὸς γενοίμην, ἡνάγκασέ με πάντα τὰ
 5 Ὅμηρου ἔπη μαθεῖν· καὶ νῦν δυναίμην ἂν Ἰλιάδα
 ὅλην καὶ Ὀδύσσειαν ἀπὸ στόματος εἰπεῖν. ἀκούουσ' ἂν οὖν
 καὶ ἐμοῦ ἂ ἔσεσθε βελτίονες, ἣν ἐμοὶ συνῆτε.
 ἴστε γὰρ δήπου ὅτι Ὅμηρος ὁ σοφώτατος πεποίηκε
 σχεδὸν περὶ πάντων τῶν ἀνθρωπίνων. ὅστις ἂν οὖν
 10 ὑμῶν βούληται ἢ οἰκονομικὸς ἢ δημηγορικὸς ἢ
 στρατηγικὸς γενέσθαι, ἢ ὅμοιος Ἀχιλλεῖ ἢ Αἴαντι
 ἢ Νέστορι ἢ Ὀδυσσεῖ, ἐμὲ θεραπευέτω. ἐγὼ γὰρ
 ταῦτα πάντα ἐπίσταμαι.

Beauty of Socrates

Ὁ δὲ Καλλίας ἔφη, Σὺ δὲ δῆ, ὦ Κριτόβουλε, εἰς
 15 τὸν περὶ τοῦ κάλλους ἀγῶνα πρὸς Σωκράτην οὐκ
 ἀνθίστασαι; Ἀλλ' οὐκ ἀναδύομαι, ἔφη, ὦ Σώκρατες·
 ἀλλὰ δίδασκε, εἴ τι ἔχεις σοφόν, ὥς καλλίων εἶ ἐμοῦ.
 μόνον, ἔφη, τὸν λαμπτήρα ἐγγὺς προσενεγκάτω.

Εἰς ἀνάκρισιν τοίνυν σε, ἔφη ὁ Σωκράτης, πρῶτον
 20 τῆς δίκης καλοῦμαι· ἀλλ' ἀποκρίνου. Σὺ δέ γε ἐρώτα.
 Πότερον οὖν ἐν ἀνθρώπῳ μόνον νομίζεις τὸ καλὸν
 εἶναι, ἢ καὶ ἐν ἄλλῳ τινί; Ἐγὼ μὲν ναὶ μὰ Δί', ἔφη,
 καὶ ἐν ἵππῳ καὶ βοῖ καὶ ἐν ἀψύχοις πολλοῖς. οἶδα
 γοῦν οὔσαν καὶ ἀσπίδα καλὴν καὶ ξίφος καὶ δόρυ.
 25 Καὶ πῶς, ἔφη, οἶόν τε ταῦτα, μηδὲν ὅμοια ὄντα
 ἀλλήλοις, πάντα καλὰ εἶναι; Ἦν νὴ Δί', ἔφη, πρὸς
 τὰ ἔργα ὧν ἕνεκα ἕκαστα κτώμεθα εὖ εἰργασμένα ἦ,

ἢ εὖ πεφυκότα πρὸς ἅ ἅν δεώμεθα, καὶ ταῦτ', ἔφη ὁ Κριτόβουλος, καλά.

Οἶσθα οὖν, ἔφη, ὀφθαλμῶν τίνος ἔνεκα δεόμεθα ; Δῆλον, ἔφη, ὅτι τοῦ ὁράν. Οὕτω μὲν τοίνυν ἤδη οἱ
 5 ἐμοὶ ὀφθαλμοὶ καλλίονες ἂν τῶν σῶν εἴησαν. Πῶς δὴ ; Ὅτι οἱ μὲν σοὶ τὸ κατ' εὐθὺ μόνον ὁρῶσιν, οἱ δὲ ἐμοὶ καὶ τὸ ἐκ πλαγίου διὰ τὸ ἐπιπόλαιοι εἶναι. Λέγεις σύ, ἔφη, καρκίνον εὐοφθαλμότατον εἶναι τῶν ζώων ; Πάντως δήπου, ἔφη· ἐπεὶ καὶ πρὸς ἰσχὺν
 10 τοὺς ὀφθαλμοὺς ἄριστα πεφυκότας ἔχει.

Εἶεν, ἔφη, τῶν δὲ ῥινῶν ποτέρα καλλίων, ἡ σὴ ἢ ἡ ἐμή ; Ἐγὼ μὲν, ἔφη, οἶμαι τὴν ἐμήν, εἵπερ γε τοῦ ὀσφραίνεσθαι ἔνεκεν ἐποίησαν ἡμῖν ῥῖνας οἱ θεοί. οἱ μὲν γὰρ σοὶ μυκτῆρες εἰς γῆν ὁρῶσιν, οἱ δὲ ἐμοὶ
 15 ἀναπέπτανται, ὥστε τὰς πάντοθεν ὀσμὰς προσδέχεσθαι. Τὸ δὲ δὴ σιμὸν τῆς ῥινὸς πῶς τοῦ ὀρθοῦ κάλλιον ; Ὅτι, ἔφη, οὐκ ἀντιφράττει, ἀλλ' ἐὰ εὐθύς τὰς ὀψεις ὁράν ἅ ἅν βούλωνται· ἡ δὲ ὑψηλὴ ῥίς ὥσπερ ἐπηρεάζουσα διατετείχικε τὰ ὄμματα.

20 Τοῦ γε μὴν στόματος, ἔφη ὁ Κριτόβουλος, ὑφίεμαι. εἰ γὰρ τοῦ ἀποδάκνειν ἔνεκα πεποιήται, πολὺ ἂν σὺ μείζον ἢ ἐγὼ ἀποδάκοις.

Xanthippe, his Wife

Καὶ ὁ Σωκράτης εἶπεν, Ἐν πολλοῖς, ὦ ἄνδρες, δῆλον ὅτι ἡ γυναικεία φύσις οὐδὲν χείρων τῆς τοῦ
 25 ἀνδρὸς οὔσα τυγχάνει, γνώμης δὲ καὶ ἰσχύος δεῖται. ὥστε εἴ τις ὑμῶν γυναῖκα ἔχει, θαρρῶν διδασκέτω ὅ τι βούλοιτ' ἂν αὐτῇ ἐπισταμένην χρῆσθαι.

Καὶ ὁ Ἀντισθένης, Πῶς οὖν, ἔφη, ὦ Σώκρατες, οὕτω γιγνώσκων, οὐ καὶ σὺ παιδεύεις Ξανθίππην, ἀλλὰ χρῆ γυναικὶ τῶν οὐσῶν, οἶμαι δὲ καὶ τῶν γεγενημένων καὶ τῶν ἐσομένων, χαλεπωτάτῃ; Ὅτι, ἔφη, 5 ὁρῶ καὶ τοὺς ἵππικους βουλομένους γενέσθαι οὐ τοὺς εὐπειθεστάτους ἀλλὰ τοὺς θυμοειδεῖς ἵππους κτωμένους. νομίζουσι γάρ, ἦν τοὺς τοιούτους δύνωνται κατέχειν, ῥαδίως τοῖς γε ἄλλοις ἵπποις χρήσεσθαι. καὶ γὰρ δὴ βουλόμενος ἀνθρώποις χρήσθαι καὶ ὁμιλεῖν 10 ταύτην κέκτημαι, εἴ εἰδὼς ὅτι, εἰ ταύτην ὑποίσω, ῥαδίως τοῖς γε ἄλλοις ἅπασιν ἀνθρώποις συνέσομαι. Καὶ οὗτος μὲν δὴ ὁ λόγος οὐκ ἀπὸ τοῦ σκοποῦ ἔδοξεν εἰρησθαι.

Filial Gratitude

Αἰσθόμενος δέ ποτε Λαμπροκλέα, τὸν πρεσβύ- 15 τατον υἱὸν αὐτοῦ, πρὸς τὴν μητέρα χαλεπαίνοντα, Εἰπέ μοι, ἔφη, ὦ παῖ, οἶσθά τινας ἀνθρώπους ἀχαρίστους καλουμένους; Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάθηκας οὖν τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; Ἐγώ γε, ἔφη· τοὺς γὰρ εἴ παθόντας, 20 ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσιν. Οὐκοῦν δοκοῦσί σοι ἐν τοῖς ἁδίκοις καταλογίζεσθαι τοὺς ἀχαρίστους; Ἐμοιγε, ἔφη. Ἦδη δέ ποτ' ἐσκέψω, εἰ ἄρα, ὥσπερ τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους ἁδικὸν εἶναι δοκεῖ, τοὺς δὲ 25 πολεμίους δίκαιον, καὶ τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἁδικόν ἐστι, πρὸς δὲ τοὺς πολεμίους δίκαιον; Καὶ μάλα, ἔφη· καὶ δοκεῖ μοι, ὅφ' οὐ ἂν τις εἴ παθὼν, εἴτε φίλου εἴτε πολεμίου, μὴ πειράται χάριν ἀποδι-

δόναι, ἄδικος εἶναι. Οὕκουν, εἴ γε οὕτως ἔχει τοῦτο, εἰλικρινῆς τις ἂν εἴη ἀδικία ἢ ἀχαριστία; συνωμολόγει.

Οὕκουν, ὅσῳ ἂν τις μείζω ἀγαθὰ παθὼν μὴ ἀπο-
 5 διδῶ χάριν, τοσοῦτῳ ἀδικώτερος ἂν εἴη; συνέφη καὶ
 τοῦτο. Τίνας οὖν, ἔφη, ὑπὸ τίνων εὗροίμεν ἂν μείζω
 εὐεργετημένους ἢ παῖδας ὑπὸ γονέων; οὓς οἱ γονεῖς
 ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι, τοσαῦτα δὲ καλὰ
 10 ἰδεῖν καὶ τοσοῦτων ἀγαθῶν μετασχεῖν, ὅσα οἱ θεοὶ
 παρέχουσι τοῖς ἀνθρώποις· ἃ δὴ καὶ οὕτως ἡμῖν
 δοκεῖ παντὸς ἄξια εἶναι, ὥστε πάντες τὸ καταλιπεῖν
 αὐτὰ πάντων μάλιστα φεύγομεν· καὶ αἱ πόλεις ἐπὶ
 τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιή-
 15 κασιν, ὥς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν
 παύσαντες.

Καὶ ὁ μὲν γε πατὴρ τὴν τε ἑαυτοῦ γυναῖκα τρέφει,
 καὶ τοῖς μέλλουσιν ἔσεσθαι παισὶ προπαρασκευάζει
 πάντα ὅσα ἂν οἴηται συνοίσειν αὐτοῖς πρὸς τὸν βίον,
 καὶ ταῦτα ὥς ἂν δύνηται πλείστα. ἡ δὲ μήτηρ σὺν
 20 πολλῷ πόνῳ τεκοῦσα τρέφει τε τὸ βρέφος καὶ ἐπιμε-
 λεῖται, οὐ γιγνώσκον ὑφ' ὅτου εὖ πάσχει, οὐδὲ σημαί-
 νειν δυνάμενον ὅτου δεῖται· ἀλλ' αὐτὴ στοχαζομένη
 τά τε συμφέροντα καὶ κεχαρισμένα πειράται ἐκπλη-
 25 ὑπομένουσα πονεῖν, οὐκ εἰδυῖα τίνα τούτων χάριν
 ἀπολήψεται. καὶ οὐκ ἀρκεῖ θρέψαι μόνον, ἀλλὰ καί,
 ἐπειδὰν δόξωσιν ἱκανοὶ εἶναι οἱ παῖδες μαρθάνειν τι,
 ἃ μὲν ἂν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν
 βίον, διδάσκουσιν· ἃ δ' ἂν οἴωνται ἄλλον ἱκανώτερον

εἶναι διδάξαι, πέμπουσι πρὸς τοῦτον δαπανῶντες, καὶ ἐπιμελοῦνται πάντα ποιοῦντες ὅπως οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατὸν βέλτιστοι.

Πρὸς ταῦτα ὁ νεανίσκος ἔφη, Ἀλλά τοι, εἰ καὶ
 5 πάντα ταῦτα πεποίηκε καὶ ἄλλα τούτων πολλαπλάσια, οὐδεὶς ἂν δύναίτο αὐτῆς ἀνασχέσθαι τὴν χαλεπότητα. καὶ ὁ Σωκράτης, Πότερα δέ, ἔφη, οἶε, θηρίου ἀγριότητα δυσφορωτέραν εἶναι, ἢ μητρός; Ἐγὼ μὲν οἶμαι, ἔφη, τῆς μητρός, τῆς γε τοιαύτης. Ἦδη πώποτε οὖν
 10 ἢ δακοῦσα κακὸν τί σοι ἔδωκεν ἢ λακτίσασα, οἷα ὑπὸ θηρίων ἤδη πολλοὶ ἔπαθον; Ἀλλὰ νῆ Δία, ἔφη, λέγει ἅ οὐκ ἂν τις ἐπὶ τῷ βίῳ παντὶ βούλοίτο ἀκοῦσαι. Σὺ δὲ πόσα, ἔφη ὁ Σωκράτης, οἶε ταύτῃ καὶ τῇ φωνῇ καὶ τοῖς ἔργοις ἐκ παιδίου δυσκολαίνων καὶ ἡμέρας
 15 καὶ νυκτὸς πράγματα παρασχεῖν, πόσα δὲ λυπῆσαι κάμνων; Ἀλλ' οὐδεπώποτε αὐτήν, ἔφη, οὔτ' εἶπα οὔτ' ἐποίησα οὐδὲν ἐφ' ᾧ ἡσχύνθη.

Τί δέ; οἶε, ἔφη, χαλεπώτερον εἶναί σοι ἀκούειν ὧν αὕτη λέγει, ἢ τοῖς ὑποκριταῖς ὅταν ἐν ταῖς τραγω-
 20 δίαις ἀλλήλους τὰ ἔσχατα λέγωσιν; Ἀλλ', οἶμαι, ἐπειδὴ οὐκ οἴονται τῶν λεγόντων οὔτε τὸν ἐλέγχοντα ἐλέγχειν ἵνα ζημιώσῃ, οὔτε τὸν ἀπειλοῦντα ἀπειλεῖν ἵνα κακὸν τι ποιήσῃ, ῥαδίως φέρουσι. Σὺ δ' εὖ εἰδὼς ὅτι ἅ λέγει σοι ἢ μήτηρ οὐ μόνον οὐδὲν κακὸν
 25 νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι ἀγαθὰ εἶναι ὅσα οὐδενὶ ἄλλῳ, χαλεπαίνεις; ἢ νομίζεις κακόνουν τὴν μητέρα σοι εἶναι; Οὐ δῆτα, ἔφη, τοῦτό γε οὐκ οἶομαι.

Καὶ ὁ Σωκράτης· Οὐκ οὔν, ἔφη, σὺ ταύτην, εὖνον

τέ σοι οὔσαν, καὶ ἐπιμελομένην ὥς μαλίστα δύναται κάμνοντος, ὅπως ὑγιαίνης τε καὶ ὅπως τῶν ἐπιτηδείων μηδενὸς ἐνδεῆς ἔσει, καὶ πρὸς τούτοις πολλὰ τοῖς θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ καὶ εὐχὰς ἀπο-
 5 διδοῦσαν, χαλεπὴν εἶναι φήσ; ἐγὼ μὲν οἶμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν μητέρα, τὰγαθὰ σε οὐ δύνασθαι φέρειν. οὐκ οἶσθ' ὅτι καὶ ἡ πόλις ἄλλης μὲν ἀχαριστίας οὐδεμιᾶς ἐπιμελεῖται οὐδὲ δικάζει, ἀλλὰ περιορᾷ τοὺς εἰς πεπονθότας χάριν οὐκ ἀποδι-
 10 δόντας, ἔαν δέ τις γονέας μὴ θεραπεύῃ, τούτῳ δίκην τε ἐπιτίθησι, καὶ ἀποδοκιμάζουσα οὐκ ἔῃ ἄρχειν τοῦτον, ὥς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θυόμενα ὑπὲρ τῆς πόλεως, τούτου θύοντος, οὔτε ἄλλο καλῶς καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος; καὶ νῆ Δία ἔαν τις τῶν
 15 γονέων τελευτησάντων τοὺς τάφους μὴ κοσμήῃ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις.

Σὺ οὖν, ὦ παῖ, ἂν σωφρονῇς, τοὺς μὲν θεοὺς παραι-
 τήσει συγγνώμονάς σοι εἶναι εἴ τι παρημέληκας τῆς
 20 μητρός, μή σε καὶ οὗτοι, νομίσαντες ἀχάριστον εἶναι, οὐκ ἐθελήσωσιν εἰς ποιεῖν. τοὺς δὲ ἀνθρώπους αὐτὸ φυλάξει, μή σε αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, εἴτα ἐν ἐρημίᾳ φίλων ἀναφανῇς· εἰ γάρ σε ὑπολάβοιεν πρὸς τοὺς γονεῖς ἀχάριστον
 25 εἶναι, οὐδεὶς ἂν νομίσειεν εἰς σε ποιήσας χάριν ἀπολήψεσθαι.

Agesilaus in Asia

Ἀγησίλαος ἔτι μὲν νέος ὢν ἔτυχε τῆς βασιλείας· ἄρτι δὲ ὄντος αὐτοῦ ἐν τῇ ἀρχῇ, ἐξηγγέλθη βασιλεὺς

ὁ Περσῶν ἀθροίζων καὶ ναυτικὸν καὶ πεζὸν πολὺν
στράτευμα ὥς ἐπὶ τοὺς Ἑλληνας. βουλευομένων
δὲ περὶ τούτων Λακεδαιμονίων καὶ τῶν συμμάχων,
Ἀγησίλαος ὑπέστη, εἰ δώσιν αὐτῷ τριάκοντα μὲν
5 Σπαρτιατῶν, δισχιλίους δὲ νεοδαμώδεις, εἰς ἑξακισχι-
λίους δὲ τὸ σύνταγμα τῶν συμμάχων, διαβήσεσθαι
εἰς τὴν Ἀσίαν καὶ πειράσεσθαι εἰρήνην ποιῆσαι, ἥ,
ἂν πολεμεῖν βούληται ὁ βάρβαρος, ἀσχολίαν αὐτῷ
παρέξειν στρατεύειν ἐπὶ τοὺς Ἑλληνας.

10 Εὐθύς μὲν οὖν πολλοὶ πάνυ ἡγάσθησαν αὐτὸ τοῦτο
τὸ ἐπιθυμῆσαι, ἐπειδὴ ὁ Πέρσης πρόσθεν ἐπὶ τὴν
Ἑλλάδα διέβη, ἀντιδιαβῆναι ἐπ' αὐτόν, τό τε αἰρεῖσθαι
ἐπιόντα μᾶλλον ἢ ὑπομένοντα μάχεσθαι αὐτῷ, καὶ
τὸ τᾶκείνου δαπανῶντα βούλεσθαι μᾶλλον ἢ τὰ τῶν
15 Ἑλλήνων πολεμεῖν. κάλλιστον δὲ πάντων ἐκρίνετο,
μὴ περὶ τῆς Ἑλλάδος ἀλλὰ περὶ τῆς Ἀσίας τὸν
ἀγῶνα καθιστάναι.

Ἐν τοίνυν τῇ Ἀσίᾳ ἥδε πρώτη πρᾶξις ἐγένετο.
Τισσαφέρνης μὲν ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιοιτο
20 ἕως ἔλθοιεν οὓς πέμψειε πρὸς βασιλέα ἀγγέλους,
διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ
Ἀσίᾳ πόλεις Ἑλληνίδας. Ἀγησίλαος δὲ ἀντῷμοσε
σπονδὰς ἄξειν ἀδόλως, ὀρισάμενος τῆς πράξεως τρεῖς
μῆνας. ὁ μὲν δὴ Τισσαφέρνης, ἃ ὤμοσεν, εὐθύς
25 ἐψεύσατο. ἀντὶ γὰρ τοῦ εἰρήνην πράττειν, στράτευμα
πολὺ παρὰ βασιλέως πρὸς ᾧ πρόσθεν εἶχε μετε-
πέμπετο. Ἀγησίλαος δέ, καίπερ αἰσθόμενος ταῦτα,
ὅμως ἐνέμεινε ταῖς σπονδαῖς.

Ἐμοὶ οὖν τοῦτο πρῶτον καλὸν δοκεῖ διαπράξασθαι,

ὅτι Τισσαφέρην μὲν ἐμφάνισας ἐπίορκον, ἄπιστον
 πᾶσιν ἐποίησεν· ἑαυτὸν δ' ἀντεπιδείξας πρῶτον μὲν
 ὄρκους ἐμπεδοῦντα, ἔπειτα συνθήκας μὴ ψευδόμενον,
 πάντας ἐποίησε καὶ Ἑλλήνας καὶ βαρβάρους θαρ-
 5 ροῦντας συντίθεσθαι ἑαυτῷ εἴ τι βούλοιτο.

Ἐκ δὲ τούτου προεῖπε τοῖς στρατιώταις ὥς εὐθὺς
 ἡγήσοιτο τὴν συντομωτάτην ἐπὶ τὰ κράτιστα τῆς
 χώρας. ὁ μέντοι Τισσαφέρης ταῦτα μὲν ἐνόμισε
 λέγειν αὐτὸν βουλόμενον ἑξαπατῆσαι, εἰς Καρίαν δὲ
 10 τῷ ὄντι ἐμβαλεῖν. τό τε οὖν πεζὸν εἰς Καρίαν διεβί-
 βασε καὶ τὸ ἵππικὸν εἰς τὸ Μαιάνδρου πεδίου κατέ-
 στησεν. ὁ δὲ Ἀγησίλαος οὐκ ἐψεύσατο, ἀλλ', ὥσπερ
 προεῖπεν, εὐθὺς εἰς τὸν Σαρδιανὸν τόπον ἐχώρησε.
 καὶ τρεῖς μὲν ἡμέρας δι' ἐρμηίας πολεμίων πορεύο-
 15 μενος, πολλὰ τὰ ἐπιτήδεια τῇ στρατιᾷ παρείχε· τῇ
 δὲ τετάρτῃ ἡμέρᾳ ἦκον οἱ τῶν πολεμίων ἱππεῖς.

Καὶ οἱ Πέρσαι ἀντιπαρετάξαντο παμπληθέσι τῶν
 ἱππέων τάξεσιν. ἔνθα δὴ ὁ Ἀγησίλαος γιγνώσκων
 ὅτι τοῖς μὲν πολεμίοις οὐπω παρείη τὸ πεζόν, αὐτῷ δὲ
 20 οὐδὲν ἀπείη τῶν παρεσκευασμένων, καιρὸν ἡγήσατο
 μάχην συνάψαι. σφαγιασάμενος οὖν τὴν μὲν φάλαγγα
 εὐθὺς ἦγεν ἐπὶ τοὺς ἀντιτεταγμένους ἱππέας, ἐκ δὲ
 τῶν ὀπλιτῶν ἐκέλευσε τὰ δέκα ἀφ' ἧβης θεῶν ὁμόσε
 αὐτοῖς, τοῖς δὲ πελτασταῖς εἶπε δρόμῳ ὑφηρεῖσθαι,
 25 παρήγγειλε δὲ καὶ τοῖς ἱππεῦσιν ἐμβάλλειν, ὥς αὐτοῦ
 τε καὶ παντὸς τοῦ στρατεύματος ἐπομένου. τοὺς μὲν
 δὴ ἱππέας ἐδέξαντο οἱ ἀγαθοὶ τῶν Περσῶν· ἐπειδὴ
 δὲ ἅμα πάντα τὰ δεινὰ παρῆν ἐπ' αὐτούς, ἐνέκλιναν,
 καὶ οἱ μὲν αὐτῶν εὐθὺς ἐν τῷ Πακτωλῷ ποταμῷ

ἔπεσον, οἱ δὲ ἄλλοι ἔφευγον. οἱ δὲ Ἕλληνες ἐπόμενοι αἰρούσιν καὶ τὸ στρατόπεδον αὐτῶν.

Ὁ δὲ Ἀγησίλαος εὐθὺς ἤγεν ἐπὶ Σάρδεις, κακεῖ ἅμα μὲν ἔκαιε καὶ ἐπόρθει τὰ περὶ τὸ ἄστυ, ἅμα δὲ
 5 καὶ κηρύγματι ἐδήλου, τοὺς μὲν ἐλευθερίας δεομένους ὥς πρὸς σύμμαχον αὐτὸν παρέιναι· εἰ δέ τινες τὴν Ἀσίαν ἑαυτῶν ποιοῦνται, πρὸς τοὺς ἐλευθεροῦντας διακρινομένους ἐν ὅπλοις παρέιναι. ἐπεὶ μέντοι οὐδεὶς ἀντεξήει, ἀδεῶς δὴ τὸ ἀπὸ τούτου ἐστρατεύετο, τοὺς μὲν
 10 πρόσθεν προσκυνεῖν Ἕλληνας ἀναγκαζομένους ὁρῶν τιμωμένους ὑφ' ὧν ὑβρίζοντο, τοὺς δ' ἀξιούντας καὶ τὰς τῶν θεῶν τιμὰς καρποῦσθαι, τούτους ποιήσας μηδ' ἀντιβλέπειν τοῖς Ἕλλησι δύνασθαι· καὶ τὴν μὲν τῶν φίλων χώραν ἀδῆναι παρέχων, τὴν δὲ τῶν πολεμίων
 15 οὕτω καρπούμενος ὥστε ἐν δυοῖν ἐτοῖν πλεόν τῶν ἑκατὸν ταλάντων τῷ θεῷ ἐν Δελφοῖς δεκάτην ἀποθῦσαι.

Ὁ μέντοι Περσῶν βασιλεὺς, νομίσας Τισσαφέρνην αἴτιον εἶναι τοῦ κακῶς φέρεσθαι τὰ ἑαυτοῦ, Τιθραύστην καταπέμψας ἀπέτεμεν αὐτοῦ τὴν κεφαλὴν. μετὰ
 20 δὲ τοῦτο τὰ μὲν τῶν βαρβάρων ἔτι ἀθυμότερα ἐγένετο, τὰ δὲ Ἀγησιλάου πολὺ ἐρρωμενέστερα. ἀπὸ πάντων γὰρ τῶν ἐθνῶν ἐπρεσβεύοντο περὶ φιλίας, πολλοὶ δὲ καὶ ἀφίσταντο πρὸς αὐτὸν ὀρεγόμενοι τῆς ἐλευθερίας, ὥστε οὐκέτι Ἑλλήνων μόνον ἀλλὰ καὶ βαρβάρων
 25 πολλῶν ἡγεμῶν ἦν Ἀγησίλαος.

Recalled to Hellas

* Ἀξιὸν γε μὴν καὶ ἐντεῦθεν ὑπερβαλλόντως ἄγασθαι αὐτοῦ, ὅστις ἄρχων μὲν παμπόλλων ἐν τῇ ἡπείρῳ

πόλεων, ἄρχων δὲ καὶ νήσων, ἐπεὶ καὶ τὸ ναυτικὸν
 προσήψεν αὐτῷ ἢ πόλις, αὐξανόμενος δὲ καὶ εὐκλεία
 καὶ δυνάμει, παρὸν δ' αὐτῷ πολλοῖς καὶ ἀγαθοῖς
 χρῆσθαι ὃ τι ἐβούλετο, πρὸς δὲ τούτοις τὸ μέγιστον,
 5 ἐπινοῶν καὶ ἐλπίζων καταλύσειν τὴν ἐπὶ τὴν Ἑλλάδα
 στρατεύουσαν πρότερον ἀρχήν, ὅμως ὑπ' οὐδενὸς
 τούτων ἐκρατήθη· ἀλλ' ἐπειδὴ ἦλθεν αὐτῷ ἀπὸ τῶν
 οἴκοι τελῶν βοηθεῖν τῇ πατρίδι, ἐπείθετο τῇ πόλει
 οὐδὲν διαφερόντως ἢ εἰ ἐν τῷ ἐφορείῳ ἔτυχεν ἐστηκὼς
 10 μόνος παρὰ τοὺς πέντε, μάλα ἔνδηλον ποιῶν ὡς οὐκ
 ἂν πᾶσαν τὴν γῆν δέξαιτο ἀντὶ τῆς πατρίδος.

Τῶν μὲν δὴ ἐν τῇ Ἀσίᾳ πράξεων τοῦτο τέλος ἐγένετο.
 διαβὰς δὲ τὸν Ἑλλησποντον ἐπορεύετο διὰ
 τῶν αὐτῶν ἐθνῶν ὧν περ ὁ Πέρσης τῷ παμπληθεῖ
 15 στόλῳ· καὶ ἦν ἐνιαυσίαν ὁδὸν ὁ βάρβαρος ἐποιή-
 σατο, ταύτην μείον ἢ ἐν μηνὶ κατήνυσεν ὁ Ἀγησί-
 λαος. ἐπεὶ δὲ ἐξαμεῖψας Μακεδονίαν εἰς Θετταλίαν
 ἀφίκετο, ὑπερβάλλων τὰ Ἀχαϊκὰ τῆς Φθίας ὄρη
 ἐπορεύθη εἰς τὰ Βοιωτῶν ὄρια. ἐνταῦθα δὴ ἀντι-
 20 τεταγμένους εὐρὼν Θηβαίους Ἀθηναίους Ἀργεῖους
 Κορινθίους Αἰνιᾶνας Εὐβοέας καὶ Λοκροὺς ἀμφοτέ-
 ρους, οὐδὲν ἐμέλλησεν, ἀλλ' ἐκ τοῦ φανεροῦ ἀντιπαρ-
 ἔταττε, Λακεδαιμονίων μὲν ἔχων μόραν καὶ ἥμισυ,
 τῶν δ' αὐτόθεν συμμάχων Φωκέας καὶ Ὀρχομενίους
 25 μόνους, τό τ' ἄλλο στράτευμα ὅπερ ἡγάγετο αὐτός.

Battle of Coronea

Καὶ ἡ μάχη ἐγένετο οἷα περ οὐκ ἄλλη τῶν ἐφ'
 ἡμῶν. συνήεσαν μὲν γὰρ εἰς τὸ κατὰ Κορωνεΐαν

πεδίον οἱ μὲν σὺν Ἀγησιλάῳ ἀπὸ τοῦ Κηφισοῦ, οἱ
 δὲ σὺν τοῖς Θηβαίοις ἀπὸ τοῦ Ἑλικῶνος. ἐώρων δὲ
 τάς τε φάλαγγας ἀλλήλων μάλα ἰσομάχους, σχεδὸν
 δὲ καὶ οἱ ἵππεῖς ἦσαν ἐκατέρων ἰσοπληθεῖς. εἶχε
 5 δὲ ὁ Ἀγησίλαος μὲν τὸ δεξιὸν τοῦ μεθ' ἑαυτοῦ,
 Ὀρχομένιοι δὲ ἔσχατοι ἦσαν αὐτῷ τοῦ εὐωνύμου.
 οἱ δ' αὖ Θηβαῖοι αὐτοὶ μὲν δεξιοὶ ἦσαν, Ἀργεῖοι δ'
 αὐτοῖς τὸ εὐώνυμον εἶχον.

Συνιόντων δέ, τέως μὲν σιγὴ πολλὴ ἦν ἀπ' ἀμφο-
 10 τέρων· ἡνίκα δὲ ἀπείχον ἀλλήλων ὅσον στάδιον,
 ἀλαλάξαντες οἱ Θηβαῖοι δρόμῳ ὁμόσε ἐφέροντο. ὥς
 δὲ τριῶν ἔτι πλέθρων ἐν μέσῳ ὄντων, ἀντεξέδραμον
 ἀπὸ τῆς Ἀγησιλάου φάλαγγος ὦν Ἡριππίδας ἐξε-
 νάγει. ἦσαν δ' οὗτοι τῶν τε ἐξ οἴκου αὐτῷ συστρα-
 15 τευσαμένων καὶ τῶν Κυρείων τινές, καὶ Ἴωνες δὲ
 καὶ Αἰολεῖς καὶ Ἑλλησπόντιοι ἐχόμενοι. καὶ πάντες
 οὗτοι τῶν συνεκδραμόντων τε ἐγένοντο καὶ εἰς δόρυ
 ἀφικόμενοι ἐτρέψαντο τὸ καθ' ἑαυτούς. Ἀργεῖοι
 μέντοι οὐκ ἐδέξαντο τοὺς ἀμφ' Ἀγησίλαον, ἀλλ'
 20 ἔφυγον ἐπὶ τὸν Ἑλικῶνα.

Κἀνταῦθα οἱ μὲν τινες τῶν ξένων ἐστεφάνουν ἤδη
 τὸν Ἀγησίλαον, ἀγγέλλει δέ τις αὐτῷ ὅτι Θηβαῖοι
 τοὺς Ὀρχομενίους διακόψαντες ἐν τοῖς σκευοφόροις
 εἰσὶ. καὶ ὁ μὲν εὐθὺς ἐξελίξας τὴν φάλαγγα ἦγεν ἐπ'
 25 αὐτούς· οἱ δ' αὖ Θηβαῖοι, ὥς εἶδον τοὺς συμμάχους
 πρὸς τῷ Ἑλικῶνι πεφευγότας, διαπεσεῖν βουλόμενοι
 πρὸς τοὺς ἑαυτῶν, ἐχώρουν ἐρρωμένως. ἐνταῦθα δὴ
 Ἀγησίλαον ἀνδρεῖον μὲν ἔξεστιν εἰπεῖν ἀναμφιλόγως,
 οὐ μέντοι εἴλετό γε τὰ ἀσφαλέστατα· ἐξὸν γὰρ αὐτῷ

παρέντι τοὺς διαπίπτοντας ἐπομένῳ χειροῦσθαι τοὺς ὀπισθεν, οὐκ ἐποίησε τοῦτο, ἀλλ' ἀντιμέτωπος συνέρραξε τοῖς Θηβαίοις. καὶ συμβαλόντες τὰς ἀσπίδας, ἐωθοῦντο ἐμάχοντο ἀπέκτεινον ἀπέθνησκον. καὶ 5 κραυγὴ μὲν οὐδεμία παρῆν, οὐ μὴν οὐδὲ σιγὴ, φωνὴ δέ τις ἦν τοιαύτη οἶαν ὀργή τε καὶ μάχη παράσχοιτ' ἄν. τέλος δὲ τῶν Θηβαίων οἱ μὲν διαπίπτουσι πρὸς τὸν Ἑλικῶνα, πολλοὶ δ' ἀποχωροῦντες ἀπέθανον.

Ἐπειδὴ δὲ ἡ μὲν νίκη σὺν Ἀγησιλάῳ ἐγένετο, 10 τετρωμένος δ' αὐτὸς προσηνέχθη πρὸς τὴν φάλαγγα, προσελάσαντές τινες τῶν ἱππέων λέγουσιν αὐτῷ, ὅτι τῶν πολεμίων ὀγδοήκοντα σὺν τοῖς ὅπλοις ὑπὸ τῷ ναῷ εἰσι, καὶ ἡρώτων τί χρὴ ποιεῖν. ὁ δέ, καίπερ πολλὰ τραύματα ἔχων πάντοσε καὶ παντοίοις ὅπλοις, 15 ὅμως οὐκ ἐπελάθετο τοῦ θείου, ἀλλ' ἔάν τε ἀπιέναι ὅποι βούλουντο ἐκέλευε καὶ ἀδικεῖν οὐκ εἶα, καὶ προπέμψαι ἐπέταξε τοὺς ἀμφ' αὐτὸν ἱππεῖς, ἔστε ἐν τῷ ἀσφαλεῖ ἐγένοντο.

Ἐπεὶ γε μὴν ἔληξεν ἡ μάχη, παρῆν δὴ θεάσασθαι, 20 ἔνθα συνέπεσον ἀλλήλοις, τὴν μὲν γῆν αἵματι πεφυρμένην, νεκροὺς δὲ κειμένους φιλίους καὶ πολεμίους μετ' ἀλλήλων, ἀσπίδας δὲ διατεθρυμμένας, δόρατα συντεθραυσμένα, ἐγχειρίδια γυμνὰ κολεῶν, τὰ μὲν χαμαί, τὰ δ' ἐν σώμασι, τὰ δ' ἔτι μετὰ χεῖρας. τότε 25 μὲν οὔν, καὶ γὰρ ἦν ἤδη ὀψέ, συνελκύσαντες τοὺς τῶν πολιτῶν νεκροὺς εἴσω φάλαγγος ἐδειπνοποίησαντο καὶ ἐκοιμήθησαν· πρῶτ' δὲ Γῦλιν τὸν πολέμαρχον παρατάξαι τε ἐκέλευσε τὸ στράτευμα καὶ τρόπαιον ἵστασθαι, καὶ στεφανοῦσθαι πάντας τῷ

θεῶ, καὶ τοὺς αὐλητάς πάντας αὐλεῖν. καὶ οἱ μὲν ταῦτ' ἐποιοῦν· οἱ δὲ Θηβαῖοι ἔπεμψαν κήρυκα, ὑποσπόνδους τοὺς νεκροὺς αἰτοῦντες θάψαι. καὶ οὕτως δὴ αἱ τε σπονδαὶ γίνονται καὶ ὁ Ἀγησίλαος οἴκαδε
 5 ἀπεχώρει, ἐλόμενος ἀντὶ τοῦ μέγιστος εἶναι ἐν τῇ Ἀσίᾳ οἴκοι τὰ νόμιμα μὲν ἄρχειν τὰ νόμιμα δὲ ἄρχεσθαι.

Panhellenic Patriotism

Ἀγησίλαος, ὅπου ᾤετο τὴν πατρίδα τι ὠφελήσειν, οὐ πόνων ὑφίετο, οὐ κινδύνων ἀφίστατο, οὐ χρημάτων
 10 ἐφείδετο, οὐ σῶμα, οὐ γῆρας προῦφασίζετο, ἀλλὰ καὶ βασιλέως ἀγαθοῦ τοῦτο ἔργον ἐνόμιζε, τὸ τοὺς ἀρχομένους ὡς πλείστα ἀγαθὰ ποιεῖν. εἴ γε μὴν αὖ καλὸν Ἑλληνα ὄντα φιλέλληνα εἶναι, τίνα τις εἶδεν ἄλλον στρατηγὸν ἢ πόλιν οὐκ ἐθέλοντα αἰρεῖν,
 15 ὅταν οἴηται πορθήσειν, ἢ συμφορὰν νομίζοντα τὸ νικᾶν ἐν τῷ πρὸς Ἑλλήνας πολέμῳ; ἐκεῖνος τοίνυν, ἀγγελίας μὲν ἐλθούσης αὐτῷ ὡς ἐν τῇ ἐν Κορίνθῳ μάχῃ ὅκτῳ μὲν Λακεδαιμονίων ἐγγὺς δὲ μύριοι τῶν πολεμίων τεθναῖεν, οὐκ ἐφησθεῖς φανερὸς ἐγένετο,
 20 ἀλλ' εἶπεν ἄρα, Φεῦ ὦ Ἑλλάς, ὅποτε οἱ νῦν τεθνηκότες ἱκανοὶ ἦσαν ζῶντες νικᾶν πάντας τοὺς βαρβάρους. Κορινθίων γε μὴν τῶν φευγόντων λεγόντων ὅτι ἐνδιδοῖτο αὐτοῖς ἡ πόλις, καὶ μηχανὰς ἐπιδεικνύντων αἷς πάντες ἡλπιζον ἐλεῖν τὰ τεῖχῃ, οὐκ ἤθελε προσβαλ-
 25 λειν, λέγων ὅτι οὐκ ἀνδραποδίζεσθαι δέοι Ἑλληνίδας πόλεις, ἀλλὰ σωφρονίζειν. Εἰ δὲ τοὺς ἀμαρτάνοντας, ἔφη, ἡμῶν αὐτῶν ἀφανιοῦμεν, ὁρᾶν χρὴ μὴ οὐδ' ἔξομεν μεθ' ὅτου τῶν βαρβάρων κρατήσομεν.

Spartan Simplicity

Ἄγαμαι δὲ καὶ κεῖνο Ἀγησιλάου, ὅτι οὐχ ὀπότερος πλείω τε χρήματα ἔχοι καὶ πλείονων ἄρχοι, τούτῳ ἡγήσατο μείζον φρονητέον εἶναι, ἀλλ' ὀπότερος αὐτός τε ἀμείνων εἶη καὶ ἀμεινόνων ἡγοῖτο. ὁ μὲν γὰρ
 5 Πέρσης, νομίζων, ἦν χρήματα πλείστα ἔχῃ, πάνθ' ὑφ' ἑαυτῷ ποιήσεσθαι, διὰ τοῦτο πᾶν μὲν τὸ ἐν ἀνθρώποις χρυσίον, πᾶν δὲ τὸ ἀργύριον, πάντα δὲ τὰ πολυτελέστατα ἐπειράτο πρὸς ἑαυτὸν ἀθροίζειν. ὁ δὲ οὕτως ἀντεσκευάσατο τὸν οἶκον ὥστε τούτων
 10 μηδενὸς προσδεῖσθαι. εἰ δέ τις ταῦτα ἀπιστεῖ, ἰδέτω μὲν οἷα οἰκία ἦρκει αὐτῷ, θεασάσθω δὲ τὰς θύρας αὐτῆς· εἰκάσειε γὰρ ἂν τις ἔτι ταύτας ἐκείνας εἶναι ἄσπερ Ἀριστόδημος ὁ Ἡρακλέους, ὅτε κατῆλθε, λαβὼν ἐπεστήσατο· πειρασάσθω δὲ θεάσασθαι τὴν
 15 ἔνδον κατασκευήν, ἐννοησάτω δὲ ὡς ἐθοίναζεν ἐν ταῖς θυσίαις, ἀκουσάτω δὲ ὡς ἐπὶ πολιτικοῦ κανάθρου κατῆι εἰς Ἀμύκλας ἢ θυγάτηρ αὐτοῦ. τοιγαροῦν οὕτως ἐφαρμόσας τὰς δαπάνας ταῖς προσόδοις, οὐδὲν ἡναγκάζετο χρημάτων ἔνεκα ἄδικον πράττειν.
 20 Καίτοι καλὸν μὲν δοκεῖ εἶναι τείχη ἀνάλωτα κτᾶσθαι ὑπὸ πολεμίων· πολὺ μέντοι ἔγωγε κάλλιον κρίνω τὸ τὴν αὐτοῦ ψυχὴν ἀνάλωτον κατασκευάσαι καὶ ὑπὸ χρημάτων καὶ ὑπὸ ἡδονῶν καὶ ὑπὸ φόβου.

Hunting as Part of a Liberal Education

Τὸ μὲν εὖρημα θεῶν, Ἀπόλλωνος καὶ Ἀρτέμιδος,
 25 ἄγραι καὶ κύνες· ἔδοσαν δὲ καὶ ἐτίμησαν τούτῳ Χείρωνα διὰ δικαιοσύνην. ὁ δὲ λαβὼν ἐχάρη τῷ

δώρῳ καὶ ἐχρήτο· καὶ ἐγένοντο αὐτῷ μαθηταὶ κυνη-
 γεσίων τε καὶ ἐτέρων καλῶν Θησεὺς Ὀδυσσεὺς
 Διομήδης Κάστωρ Πολυδεύκης Αἰνείας Ἀχιλλεύς,
 ὧν κατὰ χρόνον ἕκαστος ὑπὸ θεῶν ἐτιμήθη. Θησεὺς
 5 μὲν γὰρ τοὺς τῆς Ἑλλάδος ἐχθροὺς πάσης μόνος
 ἀπώλεσε, τὴν δ' αὐτοῦ πατρίδα πολλῷ μείζω ποιήσας
 ἔτι καὶ νῦν θαυμάζεται. Ὀδυσσεὺς δὲ καὶ Διομήδης
 λαμπροὶ μὲν καὶ καθ' ἑν ἕκαστον, τὸ δὲ ὅλον αἵτιοι
 Τροίαν ἀλῶναι· Κάστωρ δὲ καὶ Πολυδεύκης, ὅσα
 10 ἐπεδείξαντο ἐν τῇ Ἑλλάδι τῶν παρὰ Χείρωνος, διὰ
 τὸ ἀξίωμα τὸ ἐκ τούτων ἀθάνατοί εἰσιν. Αἰνείας δέ,
 σώσας μὲν τοὺς πατρώους καὶ μητρώους θεοὺς,
 σώσας δὲ καὶ αὐτὸν τὸν πατέρα, δόξαν εὐσεβείας
 ἐξηνέγκατο, ὥστε καὶ οἱ πολέμιοι μόνῳ ἐκείνῳ ὧν
 15 ἐκράτησαν ἐν Τροίᾳ ἔδοσαν μὴ συληθῆναι. Ἀχιλ-
 λεὺς δὲ ἐν ταύτῃ τῇ παιδείᾳ τραφεῖς, οὕτω καλὰ καὶ
 μεγάλα μνημεῖα παρέδωκεν ὥστε οὔτε λέγων οὔτε
 ἀκούων περὶ ἐκείνου οὔδεις ἀπαγορεύει. οὔτοι τοιοῦ-
 τοι ἐγένοντο ἐκ τῆς ἐπιμελείας τῆς παρὰ Χείρωνος.
 20 Ἐγὼ μὲν οὖν παραινῶ τοῖς νέοις μὴ καταφρονεῖν
 κυνηγεσίων μηδὲ τῆς ἄλλης παιδείας· ἐκ τούτων γὰρ
 γίνονται τὰ εἰς τὸν πόλεμον ἀγαθοί, εἷς τε τὰ ἄλλα
 ἐξ ὧν ἀνάγκη καλῶς νοεῖν καὶ λέγειν καὶ πράττειν.
 ὠφελήσονται δ' οἱ ἐπιθυμήσαντες τούτου τοῦ ἔργου
 25 πολλά· ὑγίειάν τε γὰρ τοῖς σώμασι παρασκευάσουσι
 καὶ ὁρᾶν καὶ ἀκούειν μᾶλλον, γηράσκειν δὲ ἥττον·
 τὰ δὲ πρὸς τὸν πόλεμον μάλιστα παιδεύει. ἑώρων δὲ
 καὶ οἱ πρόγονοι ἡμῶν ὅτι τῶν νεωτέρων ἡ ἡδονὴ μόνῃ
 αὕτη πλείστα ἀγαθὰ παρασκευάζει. σώφρονάς τε

γὰρ ποιεῖ καὶ δικαίους διὰ τὸ ἐν τῇ ἀληθείᾳ παι-
 δεύεσθαι. ἀμείνους δὲ καὶ οἱ ἐθέλοντες πονεῖν. καὶ
 τοῦτο ἐπιδέδεικται μεγάλῳ παραδείγματι· τῶν γὰρ
 παλαιότερων οἱ παρὰ Χείρωνι, ὧν ἐπεμνήσθην, νέοι
 5 ὄντες ἀρξάμενοι ἀπὸ τῶν κυνηγεσίῳ πολλὰ καὶ καλὰ
 ἔμαθον· ἐξ ὧν ἐγένετο αὐτοῖς μεγάλη ἀρετή, δι' ἣν
 καὶ νῦν θαυμάζονται. ἥς ὅτι μὲν ἐρώσι πάντες,
 εὐδηλον· ὅτι δὲ διὰ πόνων ἔστι τυχεῖν αὐτῆς, οἱ
 πολλοὶ ἀφίστανται. τὸ μὲν γὰρ κατεργάσασθαι
 10 αὐτὴν ἀδηλον, οἱ δὲ πόνοι οἱ ἐν αὐτῇ ἐνόντες
 φανεροί.

Θαυμάζω δὲ τῶν σοφιστῶν καλουμένων, ὅτι φασὶ
 μὲν ἐπ' ἀρετὴν ἄγειν οἱ πολλοὶ τοὺς νέους, ἄγουσι δ'
 ἐπὶ τούναντίον· οὐ γὰρ ἄνδρα που ἐωράκαμεν ὄντιν'
 15 οἱ νῦν σοφισταὶ ἀγαθὸν ἐποίησαν. ἐγὼ δὲ ἰδιώτης
 μὲν εἰμι, οἶδα δὲ ὅτι κράτιστον μὲν ἔστι παρὰ αὐτῆς
 τῆς φύσεως τὸ ἀγαθὸν διδάσκεισθαι, δεύτερον δὲ
 παρὰ τῶν ἀληθῶς ἀγαθόν τι ἐπισταμένων, μᾶλλον
 ἢ ὑπὸ τῶν ἐξαπατᾶν τέχνην ἐχόντων. ἴσως οὖν τοῖς
 20 μὲν ὀνόμασιν οὐ σεσοφισμένως λέγω· οὐδὲ γὰρ
 ζητῶ τοῦτο· ὧν δὲ δέονται εἰς ἀρετὴν οἱ καλῶς
 πεπαιδευμένοι, ὀρθῶς ἐγνωσμένα ζητῶ λέγειν. ὀνό-
 ματα μὲν γὰρ οὐκ ἂν παιδεύσειαν, γινῶμαι δέ, εἰ
 καλῶς ἔχοιεν. ψέγουσι δὲ καὶ ἄλλοι πολλοὶ τοὺς
 25 νῦν σοφιστὰς καὶ οὐ τοὺς φιλοσόφους, ὅτι ἐν τοῖς
 ὀνόμασι σοφίζονται καὶ οὐκ ἐν τοῖς νοήμασιν. τὰ
 μὲν οὖν τῶν σοφιστῶν παραγγέλματα παραινῶ
 φυλάττεσθαι, τὰ δὲ τῶν φιλοσόφων ἐνθυμήματα μὴ
 ἀτιμάζειν.

Λόγοι δὲ παλαιοὶ κατέχουσιν ὥς καὶ θεοὶ τούτῳ τῷ
ἔργῳ χαίρουσι καὶ πράττοντες καὶ ὀρώντες· ὥστε
ὑπάρχειν ἐνθυμουμένους τούτων θεοφιλεῖς τ' εἶναι καὶ
εὐσεβεῖς τοὺς νέους τοὺς ποιοῦντας ἃ ἐγὼ παραινῶ,
5 οἰομένους ὑπὸ θεῶν του ὀρᾶσθαι ταῦτα. οὗτοι δ' ἂν
εἶεν καὶ τοκεῦσιν ἀγαθοὶ καὶ πάσῃ τῇ ἑαυτῶν πόλει
καὶ ἐνὶ ἐκάστῳ τῶν πολιτῶν καὶ φίλων. οὐ μόνον δὲ
ὅσοι ἄνδρες κυνηγεσίῳν ἡράσθησαν ἐγένοντο ἀγαθοί,
ἀλλὰ καὶ γυναῖκες αἷς ἔδωκεν ἡ θεὸς ταῦτα, Ἀταλάντη
10 καὶ Πρόκρις καὶ εἴ τις ἄλλη.

— *vos exemplaria Graeca*
nocturnà versate manu, versate diurnà.

EXERCISES AND GUIDE

THE Greek language, like any other, is to be learned in the first instance through observation and use. Here, as elsewhere, empirical acquisition must be in advance of what is theoretical or systematic. The latter, however, should follow closely and attend
5 constantly upon the former, to help in converting knowledge into power, and to lend the precision and fineness that are essential to scholarship. The observations of the reading mind need to be sharpened, checked, and, as it were, recorded upon the memory by the practice of the writing hand. All exercise of accurate writing,
10 whether by way of simple copying, translation or re-translation, or original composition, encourages a habit of wholesome reflection, besides prompting frequent reference to system and principle as exhibited in the grammar and lexicon.

Intuition and Imitation.—The faculty of idiomatic expression is
15 derived primarily, in great part, from imitation, conscious or unconscious. Mastery of a foreign idiom, in speaking or writing, can never be acquired by the way of abstract notions, but grows out of the contemplation of real phenomena. Thus, to make a sort of prose that would have been intelligible to Xenophon of Athens, one must first
20 become familiar with the Attic mode of expression, as brought to view in the works of that author or of some other writer of his time and class. Such familiarity is not to be gained by preparing analytical translations, deliberately framed to illustrate a set of rules that would have seemed strange and meaningless to the Grecian mind. It must
25 come by a process that is mainly intuitive—by the reading aloud and hearing read, the frequent reciting of Greek originals, unobscured and unimpeded by the effort to construct a translation—gathering the ideas synthetically, with imagination rather than by reason, and more through the ear than through the eye, in the
30 Greek order of their presentation, with the indispensable help of

the embodied rhythmical effects. The writing that follows or accompanies such practice will prove good and genuine in about the same proportion as the writer, when reading, has conned his models with sympathetic, true, and comprehensive insight.

- 5 **Rhetorical Articulation.** — The primal units of literary expression are single words; and to accumulate a good working vocabulary in Greek there is need of clear discernment and alert attention on the reader's part, as well as much patient investigation and reflective thought. For idiomatic writing, however, we have to consider not
 10 merely the definition of words, but the Grecian way of combining and arranging them to form composite rhetorical factors of a higher grade. In fluent discourse, while the essential meaning of every word employed is strictly essential also to the whole effect, the individuality of the words nevertheless comes to be modified and merged, to a
 15 greater or less degree, in the unity of larger constituents. The articulations which enable the speaker or writer to convey his thought with distinctness to another's mind are determined primarily for the most part by groups of words, not by words apprehended singly. The immediately effective masses are the larger and smaller sense-
 20 groups. Moreover, these masses are essentially and always rhetorical, only occasionally and incidentally grammatical, units. That is to say, all complex intelligible utterance is addressed to the same powers as those from which it emanates — to the constructive, not the destructive, powers of the mind. If the rhetorical or synthetic
 25 framework of a Greek period be overlaid upon the analytic or grammatical framework, the two sets of joints will be found but partially to coincide; and in living organic speech the former only are apparent. Thus, while a practical acquaintance with the fundamental principles of grammar is indeed the *condicio sine qua non*
 30 of intelligibility, skill and power of recognition or expression can advance only *pari passu* with the receding of grammatical consciousness.

- In the sphere of humane culture rhetoric, or the art of expression, is the positive, grammar the negative pole — *virtus est*
 35 *vitium fugere*. For reading or for writing, the Greek language must be observed and studied always with a rhetorical, never with a grammatical, purpose. Ideas are presented and apprehended humanly, not according to diagrams and formulas, but in waves and pulsations. The factors of discourse are units of perception and

feeling; and whether the rhetorical unit happens to be also a grammatical unit, a clause or a complete judgment, or not, is a matter of indifference to the genuine reader or writer. The articulations of which he is primarily conscious are those produced by the succession of rhetorical factors, as such. The internal constitution of these factors, however, as well as the massing of them to form the period, must be noted by the learner: he must understand the order both of words and of groups of words; for in Greek the order is everything. This subject lies at the very beginning of Greek study; and for first steps a fortunate field of observation is afforded by Xenophon, with his extreme simplicity of thought and manner, the absence of a conscious artistic purpose, his Athenian lucidity and neatness.

Lesser Rhetorical Masses. — The earliest groups to attract attention are naturally those of an introductory or transitional character. These must be carefully compared and studied (always in intelligible combination, with their supplementary context) with regard to the usual idiomatic arrangement of the elements of which they are composed. Especially the so-called particles, which the Greek employs with such fluency to indicate the logical concatenation of the thought, should be observed with regard both to their mutual collocation, and to their position relatively to more prominent words that give the key-note as it were to a significant utterance.

Οὐ γὰρ πολὺ σοι — τά τε γὰρ ἄλλα — καὶ παῖδας δέ σοι ἐγώ — καὶ ὁ μὲν δὴ — ἐνταῦθα μέντοι ἤδη — τέλος δ' οὖν — καὶ τὸ μὲν πρῶτον — τοῦτο γὰρ ἄν — οὐδὲ γὰρ οὐδὲ τοῦτο — ὅτι ἄριστ' ἄν μοι — μὰ Δία μηδὲν τοίνυν — μή τιν' οὖν — ὥς οὐδ' ἂν δύο — οἶσθα μὲν οὖν καὶ σύ — ἀκούσαντα δὲ ταῦτα τὸν Κῦρον — καὶ γὰρ δὴ — τί δ' ἂν ἐγώ σοι — τῇ μὲν γὰρ γυναικί — ἥ καὶ ἐμὲ οὖν — καὶ ἃ μὲν ἂν αὐτῶν — καὶ ὁ γε ξηρὸς σῆτος — οἶδα γοῖν οὔσαν — ἐν τοίνυν τῇ Ἀσίᾳ — τό τε οὖν πεζόν — ἐνταῦθα δὴ Ἀγηςίλαον — εἴ γε μὴν αὖ καλόν.

Here note, for example, the position of γάρ, δὴ, οὖν, relatively to each other and to μέν or δέ. Observe the prominent position of words of negation, and the ways of placing particles in connexion with them. Observe also the frequent placing of one or more particles in an inconspicuous and, at the same time, a sort of attributive position between article and noun, or between preposition and substantive; likewise between ἄν and the relative pronoun or adverb to which ἄν is regularly appended when the subjunctive mode is needed. Note especially the position of ἄν in its potential use,

occurring as it mostly does early in the sentence and closely joined to some highly significant word, a negative, or an interrogative, or a prominent adverb, often, however, with some particle intervening. Similar effects to those of the particles are to be observed in the placing of enclitic pronouns, σοί, τινά, and the like.

Larger Rhetorical Masses.—By continuing these initial groups with their appropriate context we obtain larger effects of unity, more or less complex. The articulations indicated by the dividing line are sometimes to be marked by a perceptible pause in reciting, sometimes merely by the inflection or intonation of the voice: at any rate, on the part of a sympathetic reader a feeling for the right division and disposition of the masses is never absent; nor does he ever fail instinctively to lend to this feeling some intelligible form of oral expression.

15 Οὐ γὰρ πολὺ σοι δοκεῖ εἶναι κάλλιον 3 9—τά τε γὰρ ἄλλα | σοῦ κάλλιον οἰνοχοήσω 4 15—καὶ παῖδας δέ σοι ἐγὼ συμπαίστορας παρέξω 6 4—καὶ ὃ μὲν δὴ ὑπερέχαιρεν 9 11—ἐνταῦθα μέντοι ἦδη | καὶ ὁ θεῖος αὐτῷ ἐλοιδορεῖτο 9 19—τέλος δ' οὖν | πολλὰ θηρία ἔχων ὁ Ἀστυάγης | ἀπῆι 12 19—καὶ τὸ μὲν πρῶτον οἱ παῖδες ἔσκωπτον αὐτόν 13 27—τοῦτο γὰρ ἂν οἶμαι ἀγαθὸν καὶ μοι γενέσθαι 17 22—οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο 19 18—ὅτι ἄριστ' ἂν μοι δοκεῖς εἰκάσαι τοῦτο 21 1—μὰ Δία μηδὲν τοῖνυν σὺ ἐμοὶ ἔτι βουλευέου ἀποκρίνασθαι 21 9—εἰ μή τιν' οὖν ἄλλον τρόπον ἔχετε λέγειν 22 20—ὥς οὐδ' ἂν δύο ἄνδρες | ὁ ἕτερος ἐπὶ τοῦ ἑτέρου ἐστηκώς | τοῦ ὕδατος ὑπερέχοιεν 25 22 25—οἶσθα μὲν οὖν καὶ σὺ | ὅτι οὐ τόδε τὸ χρυσοῦν σκῆπτρον | τὸ τὴν βασιλείαν διασφῶζόν ἐστιν 31 4—ἀκούσαντα δὲ ταῦτα τὸν Κύρον | ἡσθῆναί τε καὶ εἰπεῖν 38 28—καὶ γὰρ δὴ | τά γε ἐν τῇ οἰκίᾳ μου | πάννυ καὶ αὐτὴ ἡ γυνή ἐστιν ἱκανὴ διοικεῖν 41 7—τί δ' ἂν ἐγὼ σοι δυνάμην συμπρᾶξαι 42 20—τῇ μὲν γὰρ γυναικὶ | κάλλιον 30 ἔνδον μένειν 43 29—ἥ καὶ ἐμὲ οὖν δεήσει ταῦτα ποιεῖν 44 21—καὶ ἂ μὲν ἂν αὐτῶν δέη δαπανᾶν | σοὶ διανεμητέον 44 26—καὶ ὁ γε ξηρὸς σίτος | ὅπως καλῶς ἐδώδιμος γίγνηται | ἐπιμελητέον 45 1—οἶδα γοῦν οὖσαν | καὶ ἀσπίδα καλὴν καὶ ξίφος καὶ δόρυ 47 23—ἐν τοῖνυν τῇ Ἀσίᾳ | ἥδε πρώτη πρᾶξις ἐγένετο 53 18—τό τε οὖν πεζὸν εἰς 35 Καρίαν διεβίβασε 54 10—ἐνταῦθα δὴ Ἀγησίλαον | ἀνδρεῖον μὲν ἔξεστιν εἰπεῖν 57 27—εἰ γε μὴν αὖ καλὸν | Ἑλλήν' ὄντα φιλέλλην' εἶναι 59 12.

Responsiveness of the Greek Language.—The saying, “Well begun is half done,” has a peculiar aptness to the task of writing

Attic prose. The learner who promptly starts his Greek sentence in the right way, impelled by a true synthetic feeling, must have already conquered in great measure the difficulties of the finish. For in a language where the arrangement of the words is largely independent of the grammatical construction there must be a facile comprehension of the grammatical form before the mind can deal freely with the effects of order. As regards the larger groupings, in good writing, the arrangement is mainly the same in English as in Greek, when the intention is the same; hence in translating, the order of the principal masses must usually be preserved, with such shifting of the grammatical construction as the difference of idiom may demand. But in dealing with words, the subtle effects of position are elusive, sometimes fairly untranslatable; and here the writer of Greek has, in the direct and immediate responsiveness of the instrument at his command, an advantage over the writer of a modern analytical language, for which only rare power and consummate skill can even partially compensate. In English the order of words, individually considered, is hampered by the law of intelligibility; rhetoric is at the mercy of grammar: but in Greek, where grammar and rhetoric are rather harmonious than interdependent, there is, from the largest to the smallest element, a well-nigh perfect freedom of arrangement.

The Greek Order. — The Greek principle of order is that of natural suggestiveness and succession of ideas, as determined, for any given moment, by the mood and purpose of the speaker or writer. The thought which first arises before his mind first finds expression; the next arising is next expressed; and so on through a series of ideas, simple and complex, until the last that mentally presents itself is presented also verbally as the last. We cannot say that in Greek the thoughts are arranged in the direct order of their importance, since there are various phases of importance, variously interpreted; nor in the order of emphasis, as the word is now commonly understood. In the antique sense of the term, however, an emphatic position is a position of priority; and such a place in the series may at any time be held by a member which, from some point of view other than that of natural suggestiveness and straight-forward mental movement, is of inferior importance. The power of ideas — their ethical character of force, weight, color — is inherent in the symbols chosen to represent them; but the order in which they occur to the mind,

and are arranged in Greek writing, is not conditioned by these qualities as such. The beauty of the Greek order consists in its spontaneity, due to the mutual independence and harmonious co-operation of rhetorical and grammatical form. The sequence and
 5 involution of the words reflect intimately the sequence and involution of the thoughts; and the flow of the thoughts is determined, in any given situation, by a power evolved, according to laws which cannot be precisely formulated, from the author's intention and state of mind. To know the author and his language, to be educated by
 10 him, to fall under his spell, and finally with some measure of success to imitate his art, the learner must, as far as possible, make that intention and state of mind his own.

The arbitrary restrictions of our idiom are such as to produce regularly, in certain forms of expression, the effect of an ascending
 15 scale. Hence often in translating from the Greek the only arrangement permissible in English prose exhibits an inverted order of the words: ἔρχεται Μανδάνη—ὡς ἥδιστα δειπνεῖν—σοῦ κάλλιον οἰνοχοῶ—ἵπποις τοῖς ἐμοῖς χρήσει. Similarly in dependent clauses: ὅτι μένειν βούλοιο—ἵνα νεανίας οἴκαδε ἀπέλθῃς—ἐπειδὴν τάχιστα
 20 ἱππεύειν μάθῃς. In Greek, however, the order is variable. Ἡ μήτηρ διηρώτα τὸν Κῦρον | πότερον βούλοιο μένειν ἢ ἀπιέναι 6 7. In the mother's question βούλεσθαι, the thought of *preferring* one thing to another, is foremost and precedes μένειν, in the utterance as in its position before the mind of the speaker. But in the child's reply,
 25 ταχὺ εἶπεν | ὅτι μένειν βούλοιο 6 9, the same βούλεσθαι, having been once presented and having served its turn, has passed into the background of thought and expression, while μένειν has come forward. The English order in both question and answer must be the same; but in the answer we indicate the natural priority of the
 30 idea *to remain* by a somewhat sharper intonation—there is an ascending scale. But in pronouncing the Greek, where the order shows everything, no change in the tone-levels would be needed. Again, after ἐπειδὴν τάχιστα ἱππεύειν μάθῃς ('learn to *ride*') 6 2, we find ἥν μάθω ἱππεύειν ('do learn to ride') 6 15: a change of
 35 word-sequence in the Greek answering precisely to the change of thought-sequence; while in English, where the order of the words is constant, the re-arrangement of the thoughts is shown as usual by the tone or by a modified form of expression.

First come, first served.—In consequence of the frequency of

the ascending scale in our idiom, the Greek is apt to convey to us correspondingly the effect of a descending scale. Since, however, the Greek order of words is not fixed, but adjustable to the order of ideas; and since, assuredly, the flow of human thought may fairly
5 be conceived rather as a forward than as a downward movement — therefore we ought to term the Greek order neither ascending nor descending, but simply *direct*. The question of arrangement is essentially not a question of higher or lower, stronger or weaker, worse or better, but of sooner or later for the nonce. First come,
10 first served! — a democratic principle that recognizes no privileged right to the same order of precedence on separate occasions; and each rhetorical unit offers a new occasion.

Πατὴρ δὲ μὲν ὁ Κῦρος λέγεται γενέσθαι Καμβύσῳ Περσῶν βασιλέως, 'the father of Cyrus is said to have been Cambyses, king
15 of Persia,' 1 1.¹ In the work of Xenophon entitled The Education of Cyrus the principal personage is of course everywhere Cyrus himself. But at the point where the passage above quoted occurs, the hero, who has already been introduced to the reader, while maintaining the dignity of grammatical subject, falls behind, so far as
20 the order of words is concerned, to give precedence in this regard to his father, who is here for the first time presented. As usual, the *new* thought, as first-comer, assumes the first position.

¹ As Greek can be intelligently written, so it can be really translated, only with due regard to the order — which is equivalent to saying that it
25 cannot be translated until it is fully comprehended. The passage above quoted can be turned into English in but one way. It should be noted also that real translation demands not merely the sacrifice of grammar to position, but often the replacing or the suppression of certain elements, as of *γενέσθαι* in the present passage. Compare the beginning of the Anabasis, Δαρέου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, 'Darius and Parysatis
30 had two sons,' where, again, the construction must be deferred to the order, and the specific meaning of *γίγνονται* replaced. In fact, while grammar holds the key to interpretation, with translation it has no concern whatever. Δεῖ τὴν βασιλείαν σαφηνίσαντα καταλιπεῖν, 'I must indicate with certainty
35 the succession to the throne before I leave it,' 30 20. Τί ἂν ἐπισταμένην αὐτὴν παρέλαβον, 'What *could* she have known when I took her (παρέλαβον ἂν)?' 41 13. Τί ὁρᾷς ὅ τι ἂν ἐγὼ ποιῶσα συναύξοιμι τὸν οἶκον, 'What do you see that I can do to help in increasing the estate?' 42 27. All translation that deliberately aims at reproducing the grammatical form as
40 such and the specific meaning of every word, since this can be done only at the risk of falsifying the sense, is *pseudo-translation*.

Xenophon has composed what purports to be the charge of Cambyses, formally addressed to the peers of the Persian community and to his son, when the latter returned to his native state after the capture of Babylon. First touching briefly the mutual services of these two parties, and the sentiments which ought respectively to animate them, Cambyses then goes on to say: ἦν μὲν οὖν καὶ τὸ λοιπὸν οὕτω γινώσκητε | πολλῶν καὶ ἀγαθῶν αἵτιοι ἀλλήλοισι ἔσεσθε ('ye will be to one another authors of many blessings'); εἰ δὲ ἦ σὺν (Cyrus) . . . ἐπιχειρήσεις Περσῶν ἄρχειν ἐπὶ πλεονεξία | 10 . . . ἢ ὑμεῖς (Persians) . . . καταλύειν πειράσεσθε τοῦτον τῆς ἀρχῆς | . . . ἐμποδῶν ἀλλήλοισι πολλῶν καὶ ἀγαθῶν ἔσεσθε ('ye will hinder one another from many blessings') 27 11. Here the English shows the ascending scale at the close of the first member of the period, but not of the second; the tone is shifted, while the 15 order remains the same. But it is the order that changes in the Greek: ἐμποδῶν comes to the front as the new thought, while πολλῶν καὶ ἀγαθῶν, already once presented, falls behind. Likewise, the suggestions of contrast have been at work here (ἐμποδῶν the opposite of αἵτιοι), to produce the so-called chiasmic arrangement: ἀγαθῶν 20 αἵτιοι · ἐμποδῶν ἀγαθῶν. Also, ἐπιχειρήσεις ἄρχειν · καταλύειν πειράσεσθε. — Cf. 17 24–18 1, the two positions of τοὺς στρατιώτας.

The Group as Unit.—It is essential to a sound comprehension of the principle of the Greek order that the rhetorical precedence of the complex factor over the individual word should be clearly 25 recognized. The order is revealed by counting *units*; and the sensible unit is in the first instance not the word, but the group. Occasionally, though rarely, the waves or pulsations of thought proceed with perfect regularity and simplicity in the form of single words, so that in counting the words we count also the units: 30 ἐωθούντο | ἐμάχοντο | ἀπέκτεινον | ἀπέθνησκον 58 4. But commonly the undulations are of varying length and volume, and, genetically, anything but simple. They might be conceived as successive rings or spirals, which have a distinct unity of their own, while within them the individuality of many a word, otherwise significant enough, 35 becomes rhetorically submerged and subordinated. Μικρὸν ἔχων χιτῶνα, 'wearing a small tunic': first count *one*; the group is the unit, to begin with. When next, however, we consider the arrangement of the words inside the group, we find μικρὸν taking precedence of χιτῶνα, because the small size of the tunic is the new and

foremost thought in the premises, the presence of the garment itself being taken for granted. Secondly, therefore, we may count one, two : (1) *μικρόν*, (2) *χιτῶνα* : but not one, two, *three* ; for the word *ἔχων* is not co-ordinate with *μ.* and *χ.*, but rather subordinate to their collective notion — so that we might count one, two in another way : (1) *μικρόν χιτῶνα*, (2) *ἔχων*. Why, then, did not Xenophon write *μικρόν χιτῶνα ἔχων*? Simply because *ἔχων*, as an individual, was swept away and lost to view, under the unifying power of the stream of thought.

- 10 Take, again, *ὥς δ' ἀφίκετο τάχιστα*, 'as soon as she arrived,' 2 1. In such a complex are we to begin by counting the words, and try to explain matters by insisting that *ἀφίκετο* stands *before* *τάχιστα*, or *τάχιστα* *after* *ἀφίκετο*? Certainly not. Here is a question not of one, two, or of one, two, three, but simply of *one*. By the driving of *ἀφίκετο* into the centre of *ὥς τάχιστα* the double purpose is
15 served of expanding the phrase and minimizing the individuality of the word. We may not say that *τάχιστα* is emphatic (supposing some invariable meaning of the word emphatic to have been agreed upon) because it is placed last ; for then what right should we have
20 to deny that the last word must be emphatic in *ὥς δὲ τάχιστα ἀφίκετο*? Nor may we say that *τάχιστα*, in *ὥς δ' ἀφίκετο τάχιστα*, is emphatic because it holds an unusual position (supposing some particular position to have been agreed upon as the usual one) ; for, by the same token *ἀφίκετο* would be emphatic also. We may,
25 however, affirm that the unit *ὥς δ' ἀφίκετο τάχιστα* is more imposing than the unit *ὥς τάχιστα* would be ; and that *ὥς δ' ἀφίκετο τάχιστα*, though composite in nature, is nevertheless, for the main effect, one and indivisible, while *ὥς δὲ τάχιστα ἀφίκετο* would be more readily suggestive of subdivision. We might fancifully
30 say that the idea *ὥς τάχιστα*, as it rose swiftly before the writer's mind, acquired such momentum and volume as to swallow its parent *ἀφίκετο* and bear it along in a position of comparative helplessness and obscurity.

- Figurative language apart, the phenomenon under consideration
35 is really a phase of periodic structure. As the whole period, a complex organism, derives its name from the inevitable tendency of synthetic utterance to hold thought in suspense until an effect of unity be secured by coming round again as it were to the point of departure, so within the several word-groups, practically indi-

visible, of which the period is composed, the same tendency is at work to produce an involved and rounded form. In *μικρὸν ἔχων χιτῶνα* and *ὥς δ' ἀφίκετο τάχιστα* the grammatical nucleus is the verb itself; its position in the rhetorical mass which has grown
 5 out of it is due to the periodic impulse. From first to last it holds true, that the Greek order strictly reproduces the natural sequence and involution of ideas, from the largest to the smallest element.

Yet one more illustration. Socrates, bent on making out a definition of *καλοκάγαθία*, finally determines to give over following after
 10 fair faces, and test the matter in the concrete, by going straight to one of the people who in fact received the appellation "fair and good": *ἔδοξεν οὖν μοι | ἀφόμενον τῆς καλῆς ὀψεως | ἐπ' αὐτῶν τινα ἐλθεῖν τῶν καλουμένων καλῶν τε κἀγαθῶν* 40 8. The compact unity and imposing figure of the last *colon* or *comma* strike the hearer at
 15 once. The grammatical nucleus *ἐλθεῖν* is linked to the surrounding envelope by the preposition and its immediate object *τινά*, the latter being similarly involved as *ἐλθεῖν* itself. Here again we can count only *one*, to begin with. Probing farther, however, more deeply than the speaker can consciously have gone, we may count two: (1) *αὐτῶν*
 20 *τῶν καλουμένων καλῶν τε κἀγαθῶν*, (2) *ἐπὶ τινα ἐλθεῖν*. Analyzing (1), we find it double, the intensive *αὐτῶν* naturally taking the precedence. Dissecting its latter portion, *τῶν καλουμένων καλῶν τε κἀγαθῶν*, the principle of priority is confirmed to the last: *καλεῖσθαι*, newcomer for the nonce by contrast with *ὄψεως*, is emphasized,
 25 while the appellation itself falls behind. It is instructive to compare with this the arrangement of another passage, *θαυμάζω τῶν σοφιστῶν καλουμένων* 62 12: here the appellation *σοφισταί* is the newcomer and takes precedence of *καλεῖσθαι*.

Period, Antithesis, Chiasmus. — The processes of human thought
 30 are marvelously fine, subtle, and intricate. The psychologist may explain them, if he can; skill and power in language consist in the ability, not to explain, but to follow them. Good writing comes rather from frequent practice, together with the contemplation of worthy models, than from any habit of speculation or analysis. Yet
 35 it can hardly be denied that the Attic Greek, by reason of its flexibility, clearness, and simple precision, affords a more instructive opportunity of observing some of the primary mental movements underlying literary expression than could elsewhere be gained from the phenomena of mere written language. Period, antithesis, chias-

mus — these and other technical terms, albeit as names often highly artificial, stand in fact for natural impulses of the most elementary character. As a brief illustration we may take the period which presents Xenophon's statement of a certain case at law, celebrated 5 for the decision rendered by the boy judge, Cyrus, 7 1 :

- (1) παῖς μέγας μικρὸν ἔχων χιτῶνα
 (2) παῖδα μικρὸν μέγαν ἔχοντα χιτῶνα
 (3) ἐκδύσας αὐτόν
 (4) τὸν μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε
 10 (5) τὸν δὲ ἐκείνου αὐτὸς ἐνέδν.

Perfectly natural is the mutually antithetic arrangement of (1) and (2), and again of (4) and (5), shown with great clearness, as here printed, in consequence of the equal numbers of the antitheta, — one picture of the two litigants as they confronted each other in the 15 original scene; another, of the two final high-handed acts of the aggressor. But no less natural, and equally far from any artful design on the writer's part, is the chiasmic order seen in (1) and in (2), and again in (4) and in (5).

A chiasmic arrangement may result, not from a suggestion of contrast, but merely from the due recession of some word or phrase, 20 when the mean terms are like or synonymous. Thus, οὐδ' ἂν οἱ ἄλκιμοι δύναιντο ζῆν | εἰ μὴ εἶεν οἱ ἐργαζόμενοι, 'the valiant themselves would be unable to live, were the tillers of the soil not there,' 37 22. Order, a b b c. The mean terms, ζῆν and εἶναι, are brought 25 into juxtaposition (very neatly, to be sure) merely by the receding of οἱ ἐργαζόμενοι, which would have no right to an emphatic place immediately after the same thought has been explicitly enunciated, τοὺς κατασκευάζοντας τὰς χώρας κτλ. 37 21. — Such is chiasmus. Antithesis, on the other hand, is not of contrast and recession, but 30 of simple opposition. Another series, of similar but new members, is brought 'face to face' with the first series.

Antithesis { παῖς — μέγας < μικρὸν — χιτῶνα : chiasmus }
 { παῖδα — μικρὸν > μέγαν — χιτῶνα : chiasmus }

35 { a b b' c }
 { a' b' b c' }

Finally, it is worthy of remark, that when chiasmus occurs in English, as not infrequently in poetry, it affords relief from the rather

tiresome ascending scale imposed by the limitations of prosaic speech; as in the closing line of Milton's *Lycidas*:

To-morrow to *fresh* woods and *pastures* new.

Euphony.—A sense of euphony often appears to be the final
 5 determining motive in the arrangement of words. Among several possible positions, any one of which would convey the whole intended meaning with sufficient precision, the choice is apt to be made (that is to say, the thoughts are prone to flow) in obedience to an instinctive desire to avoid harsh or disturbing sounds, and secure agreeable effects
 10 of melody and cadence. Even in the selection of the words themselves the same motive is ever at work, under the same limitations. But euphony of language is only part of a greater harmony; it is not of the ear alone, but of the soul. Sense and sound are inseparably bound together, particularly in a dialect moulded by the
 15 use of a sensitive artistic people. Hence, if at any time the Greek which we have written seems to sound badly, the reason is probably that we have not succeeded in saying exactly what we meant to say: some word has been wrongly chosen, or a false or unusual form employed; or we have not arranged the words idiomatically, as an
 20 Attic writer would have arranged them—in the order adapted to the most direct and telling presentation of the thought.

Rhetoric and Grammar.—Underlying the rhetorical art, and intimately associated therewith, are the principles of grammar. Grammar is to the writer what drawing is to the painter. In order
 25 to achieve desired effects of color, grouping, and imagery, the artist must be able to draw correctly. There are certain well-defined laws of delineation and perspective which he may not violate and with which he ought to be acquainted, although the mere understanding of them would never enable him to paint a
 30 picture. So closely are rhetoric and grammar bound together that at some points of contact their respective functions are hardly distinguishable. But the learner should be warned against the danger of confusing them. The fundamental principles of grammar are absolute, and capable of exact definition; but the ways
 35 of applying them are manifold and various, subject ultimately to no limitations other than those of common sense. Thus, for example, the several forms of conditional clauses in Greek may be classified and defined with strict precision; but conditional *sentences*

are not amenable to scientific classification and definition. The meaning of the whole sentence, or hypothetical period, as it is sometimes termed, is the result of combining a condition and a conclusion; and this meaning changes as the combination changes, while the inherent value of either member, considered apart from guiding suggestions of context or environment, remains simple and constant. *Εἰ ἀνασταίητε ὀρχησόμενοι* does not admit various definitions and assume various meanings because the conclusion appended to it may at one time be *οὐδ' ὀρθοῦσθαι ἐδύνασθε* 5 7, at another time *οὐκ ἂν δύναισθε*, or *οὐ δυνήσεσθε*, or *οὐ δύνασθε*. The truth is that in passing from conditional clauses to conditional sentences we have virtually crossed the boundary line which divides science and art; and if we fail to realize the fact of this transition, we run the risk of misunderstanding the nature of both elements—of viewing grammatical principles which are absolute as if they were variable, while perversely attempting to fix by rule the shifting and arbitrary combinations of rhetoric. If, however, the distinction here pointed out be fairly borne in mind, there is secured, on the one side, a true grammar, a standard of first principles, for our guidance; while, on the other side, it becomes highly interesting and instructive to observe the numerous combinations that are rationally admissible, and to note the comparative frequency of their occurrence, as determined, partly by the species of composition, partly by the idiosyncrasies of the writer himself.

25 **Grammatical Terminology.**—A word of warning is likewise needed with regard to certain wrong impressions apt to be conveyed by the traditional terminology of the Greek grammars. Technical terms cannot, at the best, serve the purpose of definition; as a rule, they can do no more than embody an appropriate thought for handy reference. But names that are positively false lead the learner astray and work insidious mischief in his mind, even when they are flatly contradicted by the explanations offered and the examples cited under them. An illustration of this evil is afforded by the terms “present” and “imperfect,” as commonly employed. There is, indeed, 30 an Imperfect stem, well so named, upon which are built familiar forms of the Greek verb: *λείπειν*, *λείπει*, *ἔλειπε*, *λείπη*, *λείποι*, *λείπε*, *λείπων* are all true imperfects of the Active Voice; and *λείπει* and *λέλοιπε* are both truly present, one of the Imperfect, the other of the Perfect stem. Yet we hear of a “present” Infinitive, or a

"present" Subjunctive, as if any mode except the Indicative could express time as past or present; while, again, the term "imperfect" is currently employed exactly as if some notion of past time could properly be conveyed by this word. Even the name "aorist" 5 (ἀόριστος, *indefinitus*) comes to be associated in the minds of learners with a notion of past time, although in fact the only past form of the Aorist stem is the one that bears the augment, namely the Indicative.

In truth there are two tenses of present time, the *Present-Imper-*
 10 *fect* and the *Present-Perfect*. There are also the *Past-Imperfect*, the *Past-Perfect*, and the *Past-Aorist*. These are of the Indicative mode only. The properties and values of the several action-stems, clearly explained in the grammars, are common to all the modes and tenses formed thereon. The meaning of λείπειν is 'to be leaving,'
 15 while λιλπειν means simply 'to leave.' Whatever is true of λείπειν, as an Imperfect, is equally true of λείπει, ἔλειπε, λείπη, λείποι, λείπε, λείπων. Just as we have the several modes of the Aorist or the Perfect stem, so of the Imperfect stem we really find a present and a past Indicative; and there is a Subjunctive, an Optative, an Imperative, an Infinitive, a Participle, of the *Imperfect*, but of course
 20 not of the present.

Temporal and Modal Expression. — The phenomena of Greek temporal and modal expression are to be classified and defined separately, by their essential marks and attributes — without con-
 25 fusion of the temporal and the modal principle. A conditional clause is essentially a modal form of expression, and the true division of conditions is according to the *Modes* employed in stating them. To refer εἰ δύναται or εἰ ἐδύνατο to a class of "present and past" conditions, as is sometimes done, is to convey
 30 to the learner no new truth about the verbal forms δύναται and ἐδύνατο, and no truth whatever that pertains to the clauses as conditionals. Both clauses, since they are expressed by means of the Indicative mode, are suppositions of the actual or real: just as ἦν δύνηται, by virtue of the Subjunctive mode, is a supposition of
 35 the possible or feasible; and εἰ δύναιτο, by virtue of the Optative mode, a supposition of the conceivable or ideal. Only secondarily and incidentally can a conditional clause convey a temporal idea: the Real Condition is the only sort of condition that can positively express time as well as manner, because the Indicative is the only

mode which has temporal forms, except upon the Future stem. Therefore the attempt to classify conditions according to the element of time leads to results which are partly gratuitous (in the case of the Indicative mode) and partly false (in the case of the Subjunctive and Optative modes), while containing no suggestion of the value and significance of the clauses in respect of their conditional nature.

Pure Conditional Clauses.—As original constructions, *i.e.* when not so dependent as to have assumed a secondary form or phase under the influence of a verb of past time governing the sentence, there are three pure conditionals in Attic prose.

I. Supposition of the Actual, or Real Condition.—*A supposed case, assumed or conceded as actual in present, past, or future time, is stated by means of the Indicative.*

II. Supposition of the Possible, or Circumstantial Condition.—*A supposed case is stated, not as actual, but as still possible, by means of the Subjunctive.*

III. Supposition of the Conceivable, or Vague Condition.—*A supposed case, conceived without regard to time or possibility, is stated by means of an Optative not of the Future.*

Pure conditional clauses once classified and defined, we are ready to consider the more or less usual combinations of them with other constructions to form the conditional sentence or hypothetical period.

Real Condition.—I. As regards the Real Condition, it is to be observed, in the first place, that the Greek has no separate form to express an *unreal* condition. If the supposition of reality is intended as a false one, this unreality is shown only by the context, usually by the presence of a Potential of the Past in the conclusion of the sentence. Εἰ σοφὸς ᾗν: 'if he *was* wise,' or 'if he *were* wise?' Which does it mean? Two forms in English, but only one in Greek! For a specific interpretation of the supposition there is need of more than has yet been said.—'You are not often thus entirely at leisure,' says Socrates to Ischomachus, finding him seated in the portico of a temple. Οὐδὲ ἄν γε νῦν, replies the latter, εἰ μὴ ξένους τινας συνεθέμην ἀναμένειν ἐνθάδε, 'No, nor would I be so now, *had I not agreed* (the Greek says, *did I not agree*) to wait for certain friends from abroad in this place,' 40 20.—King Agesilaus, recalled to Hellas by an official dispatch, from a foreign campaign successfully begun, ἐπείθετο τῇ πόλει οὐδὲν διαφερόντως ἢ εἰ ἐν τῷ ἐφορείῳ ἔτυχεν ἑστηκώς

μόνος παρὰ τοὺς πέντε 56 8: *i.e.* his obedience was as prompt and unhesitating as if, instead of being in Asia at the head of a victorious army, he *had chanced* (the Greek says 'if he *chanced*') to be standing alone in the presence of the five Ephors of Sparta. The precise interpretation of εἰ ἔτυχεν can only be got, yet is readily got, from the connection; there is, after ἦ, an easy ellipse of the Potential, ἐπείθετο ἄν.

The Real Condition of future time has always a marked rhetorical significance, varying slightly in tone according to the circumstances indicated. For it is only by an act of the imagination, the result of heightened feeling, that a future contingency can be supposed as real. Ordinarily, when the point of view is future, the Supposition of the Possible is employed, as a matter of course. The Real Condition of the future is never a matter of course, but always implies a greater than ordinary interest in the case supposed; conveying sometimes the effect of a threat or a warning, sometimes apprehension, dread, or anxious hope.¹ The difference between the Real and the Circumstantial Condition, rhetorically considered, is well shown in a passage already quoted from The Charge of Cambyses 72 6. There, ἦν τὸ λοιπὸν οὕτω γιγνώσκητε, the form of condition ordinarily to be expected when the point of view is future, exhibits no unusual color; but in passing to εἰ σὺ ἐπιχειρήσεις ἄρχειν ἐπὶ πλεονεξία, ἣ ὑμεῖς καταλύειν πειράσεσθε τοῦτον τῆς ἀρχῆς, the tone rises, and a note of warning is distinctly struck. See a precisely similar example in Last Words of Cyrus 32 14-17. Admonitory also is 59 26 f. Again, Socrates, in the Symposium of Xenophon, is made to remark with pleasantry, that his choice of a helpmeet, like the selection by jockeys of more than usually mettlesome animals for practice in horse-breaking, afforded him an excellent propaedeutic discipline for successful dealings with mankind in general: εὖ εἰδὼς ὅτι, εἰ ταύτην ὑποίσω ('if I manage to endure *her*'), ῥαδίως τοῖς γε ἄλλοις ἅπασιν ἀνθρώποις συνέσομαι 49 10. A matter-of-course ἦν ταύτην ὑποφέρω would have been feeble here; the prospect of sustaining or continuing to sustain matrimonial relations with a Xanthippe might well impress itself upon the

¹ The Supposition of the Possible may be employed in connection with an idea of apprehension or dread, as seen in the construction of the Subjective Conditional 90 38; but this idea is not suggested by the form of the condition itself, when the Subjunctive is used.

mind with peculiar vividness of apprehension. Note that in this passage also the Real Condition is preceded by the Circumstantial Condition in mentioning the horse-breakers, the unremarkable ἦν δύνωνται κατέχειν 49 7.

- 5 **Circumstantial Condition.** — II. The Circumstantial Condition is employed in combination with the Universal Present, or with some other form of expression in which the point of view is not past. A past point of view and the Singular Present are excluded by virtue of the essential meaning of the Subjunctive mode. While
10 the uses of the Latin subjunctive, so-named, are only to a limited extent the same as those of the Greek mode (in conditionals, totally diverse), the English and the Greek subjunctive are alike in nature. But the obsolescence of a distinction of form between indicative and subjunctive in the English language has tended to obscure this truth.
- 15 **Vague Condition.** — III. The Vague Condition is exceedingly loose as to its rhetorical associations — *totā passim regione vagatur*. There is no limitation of the temporal point of view, as to present, past, or future. The conclusion, however, must be of an indefinite or a universal character; a specific or singular form of statement
20 in the apodosis (an Indicative of the future is not such) would be inconsistent with the essential meaning of the Optative mode. The conclusion is often a Past-Imperfect, of habitual action; sometimes an Indicative of the future; less rarely a Universal Present; very often a Potential. But the characteristic vagueness finds expression
25 in a great variety of ways — through an Infinitive or a verbal substantive, or something of an elliptical or exclamatory nature. The royal cupbearers of the Orient, as Xenophon affirms, regularly taste the wine which they have poured, before offering the cup, τοῦ δὴ εἰ φάρμακα ἐγχέοιεν μὴ λυσιτελεῖν αὐτοῖς, 'to the end forsooth that,
30 supposing them to pour in deadly drugs, it may avail them not,' 4 19. — Χαρίεν, exclaims King Astyages, on being asked by his grandson if he might take the other boys and go a-hunting; χαρίεν, εἰ ἔνεκα κρεαδίῳ, τῇ θυγατρὶ τὸν παῖδα ἀποβουκολήσαιμι, 'A pretty mess, were I to let my daughter's child stray from the fold, for the
35 sake of a few morsels of meat!' 11 26. Similarly, οὐδὲν ὄφελος ('no use') πολλὰ ἀροῦν, εἰ μὴ εἶεν οἱ ἀρήξοντες 37 20.

The Vague Condition is a *mere* supposition, just the *idea* and nothing more: putting as fanciful or impossible a case as the speaker may see fit to put; or, again, putting an ordinary case in what

- might be termed a non-committal way, when for any reason the speaker sees fit so to put it. In the Symposium of Plato 175 D, upon the playful suggestion of Agathon, that by reclining next to Socrates at the banquet he might derive somewhat of the philosophical through contact with the philosopher, the latter observes: *Εὖ ἂν ἔχοι, εἰ τοιοῦτον εἶη ἡ σοφία ὥστ' ἐκ τοῦ πληρεστέρου εἰς τὸν κενώτερον ῥεῖν ἡμῶν, ἐὰν ἀπτώμεθα ἀλλήλων*, 'It were a capital idea, supposing wisdom to be such a thing as to flow out of the fuller man into the emptier one among us, if we take hold of each other.'
- 10 Note that the fanciful and purely imaginary character of the first hypothesis is not shared by the second, *ἐὰν ἀπτώμεθα ἀλλήλων*. — In The Death of Cyrus the Younger, Xenophon mentions the custom, regularly observed by Persian military leaders, of holding the central position in the line: *νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἡ*
- 15 *ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα*, 'believing that they are not only in the safest place in this way, if their force be on either hand, but also, should they wish to pass an order, it would take but half as long a time for the army to apprehend it,' 36 19. There is in the
- 20 second hypothesis, *εἴ τι παραγγεῖλαι χρήζοιεν*, nothing of a fanciful or extraordinary nature, nor is it by any means intended to suggest something unlikely to occur; but the ideal form is appropriate to a supposed case not marked by the inevitableness, the purely circumstantial or explanatory quality of *ἣν ἡ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν*.
- 25 **Relative Indefinite.** — Relative clauses, not denoting purpose, introduced by relative pronouns or adverbs (except those meaning *until* and *πρίν before*) referring to an indefinite antecedent, have the same uses of the modes as conditional clauses. The proportion of frequency of occurrence, however, among the different
- 30 classes is, as might be expected, not the same in conditional relative clauses as in pure conditionals. The Subjunctive is exceedingly common, 3 24, 4 17, 5 24, 25, 6 2, 5, 8 12. The Indicative is of far less frequent occurrence than the Subjunctive in indefinite relative clauses, 5 27, 10 11; the indicative of the *future*, exceedingly rare. The Vague Condition as a relative construction is frequent, more usual when the point of view is past than otherwise,
- 35 1 14, 7 22, 8 2, 12 15, 21. An example in which the point of view is not past occurs in The Grand Hunting Party: Cyrus, to his grand-sire the king, *Εἰ βούλει, ἔφη, ἡδέως με θηρᾶν, ἄφες τοὺς κατ' ἐμὲ*

πάντας διώκειν καὶ διαγωνίζεσθαι ὅπως ἕκαστος κράτιστα δύναίτο 12 8 :
i.e. If you wish me to enjoy my hunting, permit my mates to vie
 with me in the chase, 'each one with all his might, as best he may'
 (ὅπως ἕκαστος κράτιστα δύναίτο). The modal construction is the
 5 same as if εἴ πως had been said instead of ὅπως, but there is no
 idiomatic equivalent in English, as far as the mode is concerned.
 In the Greek, the speaker does not commit himself to a real, or even
 a possible, supposition of ability and strength as variously to be
 manifested by his several companions: he merely puts the case
 10 hypothetically, in the vaguest manner.

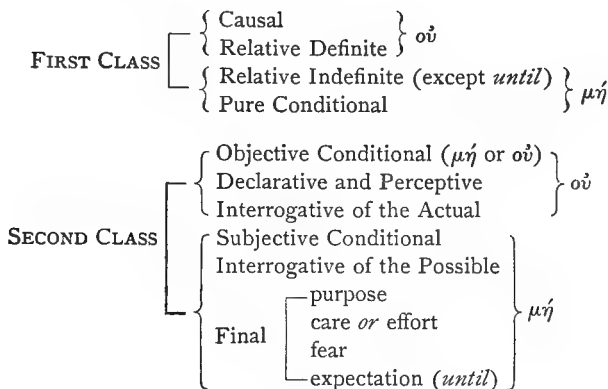
Original and Secondary Constructions. — In dealing with the
 Optative mode it is necessary to distinguish with care between
 Original and Secondary constructions. There are only three origi-
 15 nal constructions of the optative: the expression of a wish, the
 potential use (with ἄν), and the pure conditional or conditional
 relative clause. In all other uses the optative is *secondary* —
 theoretically replacing the indicative or the subjunctive in a sub-
 ordinate clause under the influence of a verb of *past* time governing
 the sentence. We find that all subordinate clauses in Greek are
 20 to be assigned to one or the other of two great classes, marked
 by a fundamental difference of character. In one of these classes
 the Optative may *not* replace the indicative or the subjunctive in the
 subordinate clause under the influence of a verb of past time in the
 superior clause; so that all optatives occurring in clauses of this
 25 class, when the verb of the superior clause is not itself dependent,
 are original constructions, 1 14, 2 23, 5 6, 7 22, 27. In the other
 class the Optative *may*, with certain limitations, be so generated
 under the influence of the past time of the superior clause; and
 any optative not potential that occurs in a clause of this (second)
 30 class must be a secondary construction, 3 3, 4 24, 5 19, 7 7, 8. —
 The principle underlying this division must be briefly explained
 before presenting a tabular statement of the classification itself.

Subordinate clauses are of the First or the Second class, accord-
 35 ingly as they designate purely external circumstances and condi-
 tions, or pertain inwardly in some way to the active consciousness
 of the subject of the superior clause. — Οἱ γονεῖς ἐπιμελοῦνται ὅπως
 οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατόν βέλτιστοι 51 2. Ὁ πατήρ
 ἐπιμελούμενος ὅπως ἀνὴρ ἀγαθὸς γενοίμην, ἡνάγκασέ με πάντα τὰ
 Ὁμήρου ἔπη μαθεῖν 47 3. In these two sentences the subordinate

- clauses, denoting finality of care, belong to the Second class. The thought *γενέσθαι βελτίστους, ἀγαθὸν γενέσθαι*, pertains inwardly to the active consciousness of the parents, the father; it does not convey a purely external circumstance or limitation, stated as such by the speaker or writer. The optative *γενοίμην* is secondary, theoretically replacing a subjunctive, and due to the past time of the superior verb *ἠνάγκασε*. Again, *ἵστε ὅτι Ὅμηρος πεποίηκε σχεδὸν περὶ πάντων τῶν ἀνθρωπίνων* 47 8: in the subordinate clause of this sentence the thought *πεποιηκέναι Ὅμηρον* is not expressed as denoting a purely external fact, but as an object of perception on the part of the subject of *ἵστε*, the persons whom the speaker is addressing. Therefore, had this verb *ἵστε* been of past time, it might have caused *πεποίηκε* to be replaced by *πεποιήκοι*. Such, in general, is the principle underlying all subordinate clauses of the Second class.
- 15 — Of the First class are the subordinate clauses of the following sentences: *ιδεῖν ἐπεθύμει, ὅτι ἤκουεν αὐτὸν καλὸν καὶ ἀγαθὸν εἶναι* 1 17; *ὅσα πράγματα ἔχεις, εἰ ἀνάγκη σοι ἐπὶ πάντα ταῦτα διατείνειν τὰς χεῖρας* 3 5; *ὅταν τούτων τινὸς θίγῃς, εὐθὺς ἀποκαθαίρει τὴν χεῖρα* 3 25; *ὡς εἰς τὸ πεδίον ἦλθεν, ἀκοντίσας καταβάλλει τὴν ἔλαφον* 9 9.
- 20 Here, the causal *ὅτι ἤκουεν*, the pure conditional *εἰ ἀνάγκη ἐστί*, the indefinite temporal relative *ὅταν θίγῃς*, the definite temporal relative *ὡς ἦλθεν*, are seen to be merely explanatory or limiting terms or relations, stated as such by the speaker or writer, not as marking any effort or any act of perception or declaration on the part of the subjects of the verbs *ἐπεθύμει, ἔχεις, ἀποκαθαίρει, καταβάλλει*. In no clause of this nature could an optative be produced by the past time of the superior clause, but when an optative occurs in such a subordinate clause, it must, unless the verb of the superior clause is itself in some way dependent upon a verb of past time, be an original construction. Thus, the optative must be original in the sentence *εἰ τινος δέοιτο Ἀστυάγης, πρῶτος ἦσθάνετο Κῦρος*, ‘supposing Astyages to be in need of anything, Cyrus was regularly the first to perceive it,’ 7 27: the subordinate clause, being a pure conditional, is of the First class. But in such sentences as the two
- 30 following, the subordinate clauses, denoting respectively an object of perception and finality of fear, would be of the Second class, and the optative would necessarily have been produced by the past time of the superior clause: *πρῶτος ἦσθάνετο ὅτι δέοιτό τινος Ἀστυάγης* (‘that Astyages was in need of something’); *ἐφοβέιτο μὴ τινος*

δέοιτο Ἀστυάγης ('lest he might be in need of something'). In the former sentence δέοιτο is theoretically the past phase of δέϊται; in the latter, of δέηται.

Scheme of Subordinate Clauses.



The function of a subordinate clause of the First class is to complete the judgment begun in the superior clause, either by adding some explanatory circumstance or relation (negatively with οὐ), or by conveying some term of limitation (negatively with μή).

The function of a subordinate clause of the Second class is not merely to complete the judgment begun in the superior clause, but also to mark some act of feeling, perception, or declaration (negatively with οὐ), or some effort of intention (negatively with μή) on the part of its subject.

A subordinate clause of the First class may have the Optative instead of the indicative or the subjunctive only when the verb of the superior clause is itself in some way dependent and the time of the sentence is past. — In the Symposium of Xenophon, Callias had said to his guests Ἦν παρ' ἐμοὶ συνδειπνήτε, ἐπιδείξω τὴν ἐμὴν σοφίαν. In due time Socrates reminds them of the promise of their host: ἔφη γὰρ δὴπον, εἰ συνδειπνοῖμεν, ἐπιδείξειν τὴν αὐτοῦ σοφίαν 46 18. The pure conditional ἦν συνδειπνήτε, a clause of the First class, has come to sustain, now that its superior verb ἐπιδείξω has been made dependent on ἔφη, the same relation to the subject of ἔφη as a clause of the second class would sustain to the subject of its own

superior verb. Hence the Optative *συνδεδυνοῖμεν*. Another illustration occurs 53 19, quoted and discussed below 87 34, where *σπεύσαιτο* and *πέμψειε* are past phases of subordinate clauses of the First class. Cf. 29 8, 9; also below, 99 1, 8. — The Optative
 5 is very rarely found representing an Aorist *Indicative* in a clause of the First class. Thus 53 20, if Tissaphernes had originally said, not οὐς ἂν πέμψω, but οὐς ἔπεμψα, then the secondary form after ὤμοσεν would have been ἔπεμψε. For if the Optative could replace both the indicative and the subjunctive of the aorist stem, it would often
 10 involve a serious ambiguity of meaning. — In no case can the Optative represent a Potential of the Past, nor a real condition limiting such a potential.

The Past Phase. — The principle of the Past Phase is a principle of mental *perspective*. The idea conveyed by a subordinate clause
 15 is shifted to a position which, to the hearer or reader, shall be no longer merely the same as that which it must have occupied relatively to him who first conceived it. A new form enters to indicate a different angle of vision, so to speak, at which the thought has come to be viewed. It is now seen in *profile*. Callias had said ἦν συνδεδυνοῖτε,
 20 looking forward; Socrates says εἰ συνδεδυνοῖμεν, looking back, but combining with this regard the original provision of Callias. Such is, in effect, the principle of the past phase — of all secondary constructions of the Optative mode. It is not enough, however, merely to recognize the nature of the principle and its unity as a law of
 25 expression: the student of Greek must familiarize himself widely with its concrete manifestations, and acquire, as can be done through sympathetic reading only, an appreciation of the human motives which at one time tend to call the law into active exercise, at another time to leave it inoperative. In formulating the principle as such,
 30 we can merely say that, in certain cases, the Optative *may* replace the indicative or the subjunctive when the time of the sentence is past. But to the author it is never a matter of indifference whether he avail himself or do not avail himself of this right; he is guided by an immediate motive to make clear his exact intention, the
 35 feeling that dominates him and the point of view that he is led to choose in a given case.

The facility with which an original construction is enabled to retain its primary form, by resisting the influence of the past time of the sentence, with the consequent effects of variety and liveliness

of style, is one of the most striking characteristics of the ancient Greek language. Like the real condition of future time, like a present tense employed for the future, especially like what is known as the historical present, the idiomatic tendency which we are now
 5 considering is due to a quick and active imagination. Specifically, it evinces a ready faculty of recalling and reproducing the aspects of a former scene, the views and motives of a past occasion. The idiom manifests itself in varying degrees of force or frequency, according to the species of composition and the individuality of the
 10 writer. As regards the style of Xenophon, suffice it here to remark that he is not over-prone to resist the intrusion of the Past Phase, but betrays, comparatively speaking, a marked liking for the Optative mode. Nevertheless, the idiom can be adequately illustrated from our models.

15 In the year 396 B.C., three years after the Return of the Ten Thousand, when the Lacedaemonians and their allies were deliberating in view of a public rumor that the Great King contemplated an attack upon Hellas, king Agesilaus *ὑπέστη, ἂν δῶσιν αὐτῷ τριάκοντα μὲν Σπαρτιατῶν, κτλ., διαβήσεσθαι εἰς τὴν Ἀσίαν καὶ πει-
 20 ράσεσθαι εἰρήνην ποιῆσαι, ἥ, ἂν πολεμῆν βούληται ὁ βάρβαρος, ἀσχολίαν αὐτῷ παρέξειν στρατεῦν ἐπὶ τοὺς Ἕλληνας* 53 4. The subordinate clauses *ἂν δῶσιν* (*δῶτε*) and *ἂν βούληται* are amenable to the law of the Past Phase, since the verbs of their superior clauses, *διαβήσεσθαι* (*διαβήσομαι*) and *παρέξειν* (*παρέξω*), are themselves de-
 25 pendent upon *ὑπέστη*. But the extraordinary success known at the time of writing to have been attained by the Spartan king in making good the promise, along with the writer's warm admiration for the man, would naturally lead Xenophon to retain as far as possible the original form of expression. We seem to sit and listen, and
 30 are well-pleased to be present, while Agesilaus states about how many Greeks will be enough to keep the whole of Asia busy.—The campaign opens with a characteristic piece of oriental diplomacy. Not the Commander of the Faithful in person, but his *fidus Achates*, appears upon the scene. Tissaphernes ὤμοσεν Ἀγησιλάῳ, εἰ σπεί-
 35 σαιτο ἕως ἔλθοιεν οὓς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφελθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας 53 19. The words of the oath were, ἥν σπείσῃ ἕως ἂν ἔλθωσιν οὓς ἂν πέμψω πρὸς βασιλέα ἀγγέλους, διαπράξομαί σοι κτλ. A ceremony of de-
 liberate perjury, soon revealed, at which most readers would *not* care

to assist. At any rate there are reasons why the writer here might well prefer to throw the words of the viceroy into a remote and, by implication, deprecatory form. For while neither the insincerity of a promise nor any sort of unlikelihood of realization can ever be distinctly conveyed by the secondary phase as such, yet in matters of this kind the use of the Optative is sometimes a step in the right direction — just as, on the other hand, it behooves a writer to avoid the Optative when the absolute truth of a judgment transcends its relative value as a subordinate statement, 89 5.

- 10 In the following passage of the eulogy of Agesilaus certain ethical views of the Greek are offset against those of the Persian king. 'I admire Agesilaus for the fact,' says Xenophon, *ὅτι οὐχ ὁπότερος πλείω τε χρήματα ἔχοι καὶ πλειόνων ἄρχοι, τούτῳ ἡγήσατο μείζον φρονητέον εἶναι, ἀλλ' ὁπότερος αὐτός τε ἀμείνων εἴη καὶ ἀμεινόνων*
 15 *ἡγοῖτο* 60 1. The question that presented itself to the mind of the Spartan was, whether of the two ought to be the prouder, he who possessed the greater amount of property and ruled the greater number of subjects, or he who was the better man, with better men under his command. The clauses of this sentence assume the past
 20 phase naturally enough; the more readily, perhaps, in consequence of the negation of the first member. But the optative serves as a foil for what immediately follows: *ὁ μὲν γὰρ Πέρσης, νομίζων, ἣν χρήματα πλείστα ἔχῃ, πάνθ' ὑφ' ἑαυτῷ ποιήσεσθαι, διὰ τοῦτο πᾶν μὲν τὸ ἐν ἀνθρώποις χρυσίον, πᾶν δὲ τὸ ἀργύριον, πάντα δὲ τὰ πολυ-*
 25 *τελέστατα ἐπειράτο πρὸς ἑαυτὸν ἀθροίζειν*. Here, not only does the retention of the primary phase, *ἣν χρήματα πλείστα ἔχῃ*, point the contrast with *ὁπότερος ἀμείνων εἴη*, but there is a touch of satire in the vivid presentation of crude sentiment, just as it was entertained by the despot himself. — Similar, but with very different feeling, is
 30 the realization effected by retention of the primary phase in the proclamation and challenge issued by Agesilaus in Asia. All who craved deliverance and independence were to rally under his standard; *εἰ δέ τινες τὴν Ἀσίαν ἑαυτῶν ποιοῦνται* ('are disposed to claim as their own'), *πρὸς τοὺς ἐλευθεροῦντας ἐν ὅπλοις παρεῖναι* 55 6.
 35 The time of the sentence is past; but the writer does not give us *εἰ ποιοῦντο* — he has forgotten that he is not even now present at the scene.

Primary and secondary phase may appear in different clauses of the same sentence. Cyrus, now a conqueror, *εἶπε τῷ Κναξάρῃ ὅτι*

- οἶκος αὐτῷ ἐξηρημένος εἴη ἐν Βαβυλῶνι καὶ ἀρχεῖα, ὅπως ἔχη καὶ ὅταν ἐκέῖσε ἔλθῃ εἰς οἰκεία κατάγεσθαι 25 18. Note that at the time of Cyrus' speaking the setting apart of the mansion was an already accomplished fact, while the purpose of it all (ὅπως ἔχη κτλ.), though
 5 past to the writer, was to the speaker yet unfulfilled. — There is, however, not always a distinct ethical significance, nor even any noteworthy imaginativeness, attaching to the choice of alternate modes of expression; but the motives for retention of a primary phase are often eminently practical and obvious. To revert to the lesson in
 10 justice impressed with the aid of birch upon the mind of the youthful Cyrus by his preceptor: ὁπότε δὲ κρίναι δέοι ποτέρου ὁ χιτῶν εἴη, τοῦτ' ἔφη σκεπτόεν εἶναι, τίς κτήσις δικαία ἐστί, κτλ. 7 8. The teacher said, ὁπότεν δέη κρίναι, ποτέρου ὁ χιτῶν ἐστί, τοῦτο σκεπτόεν, τίς κτήσις δικαία ἐστί. In the first two clauses the past phase enters
 15 by presumption and in accordance with Xenophon's prevailing manner; but the last clause, the question, What is rightful possession?, retains the original construction, as well as the direct form of the interrogative word (τίς, not ἦ τις), in consequence of the universality of the sentiment and its typical importance in illustrating the doctrine to be inculcated. Cf. 8 24–27, where the Gnostic Aorist διέφθειραν and the Universal Present ἀσινεῖς εἰσιν are constructions that strongly resist the influence of a governing verb of past time. In the next sentence of the same passage the past phase asserts
 20 itself, ὅτι δέοι 8 28. Cf., further, 20 2, 61 29.
- 25 It remains to explain and illustrate the nature of the clauses designated in the tabular scheme as Objective Conditional and Subjective Conditional. These are idiomatic uses of the Real and the Circumstantial Condition, wherein the connection of thought is such that the conditions, instead of denoting purely external limitations,
 30 have come to pertain inwardly to the active consciousness of the subject of the superior clause. When applied in this manner they may take the Optative, if the superior verb is of past time, and thus fall in the second class of subordinate clauses. The terms *objective* and *subjective* are accommodated to the fact, that of these constructions one is virtually equivalent to a clause denoting an object of
 35 perception or feeling, the other to a clause denoting an effort of intention.

Objective Conditional. — *With verbs of surprise, indignation, pity, and other emotions a conditional clause with the Indicative (Real*

Condition 79) may denote the object of feeling, but negatively oftener with μή than οὐ.

'Did you impart all this useful knowledge to your wife,' asks Socrates of Ischomachus, 'or did she bring it from the home of her 5 parents?' 'No, indeed!' replies Ischomachus; οὐ γὰρ ἀγαπητόν σοι δοκεῖ εἶναι, εἰ μόνον ἦλθεν ἐπισταμένη ἔρια παραλαβοῦσα ἱμάτιον ἀποδεῖξαι; 41 17: i.e. 'Are you not content, that (if) when she came to me she should have known (knew) no more than how to weave a garment, etc.?' Cf. οὐκ αἰσχρόν, εἰ μὴδ' ἐπιχειρήσομεν ('if 10 we will not even attempt') συνόντες ὠφελεῖν τι ἢ εὐφραίνειν ἀλλήλους; 46 13. In either of these sentences the condition, by virtue of the peculiar application of it, would be amenable to the law of the past phase; practically, however, in the former the Aorist Indicative ἦλθεν could not be replaced by the optative, were δοκεῖ to become 15 ἐδόκει, cf. 86 4 ff. — There is a wavering between μή and οὐ in this construction (the sole instance in which the subdivision of the two Classes is not precisely determined by the particle of negation), accordingly as the conditional meaning of εἰ or the objective character of the clause as a whole is uppermost in a given case. When 20 οὐ is employed we should hardly expect to find it placed very near to εἰ: cf. Isocrates 1, 44 μὴ θανμάσης, εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι πρὸς τὴν νῦν παροῦσαν ἡλικίαν, 'do not be surprised if many of my precepts are unsuited to your present time of life.'

Learners must give careful attention to the past phase of the 25 Real Condition of Future time, when applied as an objective conditional clause. A familiar illustration is from the Anabasis, I. 4, 7. Xenias and Pasion had absconded. A report went abroad that Cyrus was in pursuit of them. Of the Greeks, some prayed that the cowards might be captured; οἱ δὲ ᾤκτειρον, εἰ ἀλώσονται, 'while 30 others thought it too bad if they should be taken.' With the sympathizers the realization of the future contingency, εἰ ἀλώσονται, becomes an object of feeling. — Again, in The Taking of Babylon, the city is invested with the aid of races whom the besieged regard as at heart well-disposed toward themselves: τούτων κατεγέλων, 35 ἐννοοῦμενοι εἰ σφᾶς Φρύγες καὶ Λυδοὶ φυλάξοιεν 23 17. 'The very idea, that Phrygians and Lydians are to watch us (ἡμᾶς φυλάξουσιν)!' That is what the Babylonians were really laughing at.

Subjective Conditional. — A conditional clause with the Subjunctive (Circumstantial Condition 79) or the Future Indicative

(Real Condition 79, 80 8) *may be used subjectively, when some design or some feeling of apprehension is implied with reference to the supposed case.*

- The first time Cyrus goes out hunting, Astyages sends guards
5 along with him (φύλακας συμπέμπει), ὅπως ἀπὸ τῶν δυσχωριῶν φυλάττοιεν αὐτὸν καὶ εἰ τῶν ἀγρίων τι φανείη θηρίων 8 19. One of the dangers that presents itself to the mind of the king and of the guards in their solicitude for the lad's safety, is the possible contingency ἣν τῶν ἀγρίων τι φανῇ ('make its appearance') θηρίων.
10 Under the influence of the past time conveyed by the historical present συμπέμπει, this ἣν φανῇ becomes εἰ φανείη. — Socrates describes his method of investigating καλοκάγαθία: πρῶτον μὲν, ὅτι προσέκειτο τὸ καλὸς τῷ ἀγαθῷ, ὅντινα ἴδοιμι καλόν, τούτῳ προσήειν καὶ ἐπειρώμην καταμανθάνειν, εἴ που ἴδοιμι προσηρτημένον τῷ καλῷ
15 τὸ ἀγαθόν 40 3. 'To begin with, seeing that "fair" was added to "good," whomsoever I saw that was fair, him I would approach and endeavor to make him out, hoping perchance to see the good attached to the fair.' While ὅντινα ἴδοιμι is an original construction of the optative, the vague conditional relative clause, in εἴ που ἴδοιμι
20 we have the past phase of ἣν που ἴδω, Subjective Conditional.

- A subordinate clause of the First class may not have the Subjunctive when the time of the superior clause (being also principal clause) is past. But with the Subjective and the Objective Conditional the Subjunctive, or even the Future Indicative, may appear
25 when the superior verb is of past time, by retention of the primary phase. Thus, εἰ ἀλώσονται, εἰ φυλάξουσιν, ἣν φανῇ, ἣν ἴδω 91 14 (but *not* ὄντιν' ἂν ἴδω 91 13), might have been written in the several passages quoted above, 90 29, 34, 91 5. Cf. Thucydides VII. 59 καὶ τὰλλα, ἣν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι ('in view of the
30 Athenians still finding courage to fight by sea'), παρεσκευάζοντο. Demosthenes 19, 317 ἣν δ' οὐδὲν μᾶλλον μέγ' αὐτῷ καθ' ὑμῶν οὐδ' οὕτω πράξαι, εἰ μὴ Φωκέας ἀπολεῖ, 'but not a whit the more could he even thus accomplish anything important against you, unless he should destroy the Phocians.'

- 35 **Final of Expectation.** — Analogous to subjective conditional clauses are those introduced by relative words meaning *until*, or *πρίν before* (when not followed by the Infinitive), referring to an indefinite antecedent. With such clauses an effort of intention is always implied on the part of the subject of the superior verb.

They denote finality of expectation. When the Optative occurs it is never original, but always the past phase of the Subjunctive mode; and the Subjunctive may be retained when the verb of the superior clause, being also principal clause, is past. — Σώζει ταῦτα 5 ἕστ' ἂν δέῃ χρῆσθαι ('until there be need to use them') 44 14. Were σώζει to become ἕσφζε, then either ἕστε δέοι or ἕστ' ἂν δέῃ might be written. — Ἀπηγόρευε μηδένα βάλλειν, πρὶν Κῦρος ἐμπλησθείη θηρῶν 12 6. What the king said was Μηδεὶς βαλλέτω, πρὶν ἂν Κῦρος ἐμπλησθῇ θηρῶν, 'Let no one be for shooting, till Cyrus 10 shall have had his fill of the sport.' Τὸ ἐμπλησθῆναι Κῦρον θηρῶντα was the intention of the king.

The Connective Particle. — "In continued discourse, every Greek sentence has, in general, a conjunction to connect it with what goes before. The absence of such connective is called *asyndeton* (ἀσύν- 15 δετον *not bound together*): it is most common in explanatory sentences. Sometimes it is preferred as a livelier and more striking form of expression." H. 1039. The first example of asyndeton in this book is τοιαῦτα ἐποίει 4 12; the second, ἐκβαλῶ σε 4 14; the third, ἔπειτα τὰ τε νῦν 5 27; the fourth, παῖς μέγας 7 1. But while in 20 Greek asyndeton is the exception, with us it is the rule. In modern English prose only the more weighty adversative, causal, or inferential relations are verbally expressed in introducing a new sentence. Due observance of this difference of idiom is highly important in translating. Especially the writer of Greek needs to cultivate a sense 25 of the ubiquity and indispensability of the connective particle.

The first sentence of a work, of a formal speech, or of a quoted remark, question, or reply, is naturally almost always asyndetic: 60 24; 26 26, 30 12; 2 14, 4 5, 6. But as a dialogue proceeds, the interlocutors will often pay regard to the mutual relation of their 30 thoughts by means of a connective, 3 9, 18, 20, 22. The first sentence of a new paragraph or chapter, or even of what is called a *book* (as the beginning of the Second Book of the Anabasis), regularly has its connective. Sometimes the initial sentence of a whole treatise shows a conjunction, due to a certain feeling of continuity 35 of subject-matter. Examples are the beginning of the Oeconomicus ('Ἡκουσα δέ ποτε) and that of the Symposium ('Ἀλλ' ἐμοὶ δοκεῖ) of Xenophon — something more about Socrates.

The particle *μέν*, which always looks *forward*, is not a connective

in any sense. If it stands alone, there is asyndeton, as 60 24 (the beginning of the Cynegeticus). The connective very often immediately follows μέν: μέν γάρ, μέν δὴ, μέν οὖν. The particle *correlative* to μέν is always a connective: usually δέ, often μέντοι 2 18, 5 in Xenophon sometimes γέ μὴν 1 11. When καὶ . . . δέ occurs, δέ is the connective, καί 'even' or 'also,' 6 4, 13 2, 4, 13. A connective that is apt to be slighted by learners in writing Greek is γάρ, especially when its force is rather explanatory than causal, 1 12, 3 9, 5 1, 3, 7 23. Γάρ explanatory is like 'namely,' but lighter, and is 10 rarely represented by any word in English. To omit it in Greek is to produce the most usual form of asyndeton, as 7 1.

Parataxis of μέν. — Since μέν is an anticipatory word, preparing the mind for something that is to follow, by way of comparison, opposition, or limitation — for this reason, what appears in English 15 as a subordinate member of the sentence will in Greek often more naturally take the form of a μέν clause, coördinated (*παρатегαγμένον*) with what follows. *E.g.* 'While the girl placed the crown upon the head of Cyrus, Cyaxares said, *etc.*:' ἡ μὲν δὴ παῖς ἐστεφάνου τὸν Κῦρον, ὁ δὲ Κυαξάρης εἶπε, κτλ. 25 26, *cf.* 57 21, 23 12. But 20 parataxis of μέν oftener indicates logical than temporal relations. Thus, φασὶ μὲν ἐπ' ἀρετὴν ἄγειν τοὺς νέους, ἄγουσι δ' ἐπὶ τοῦναντίον, 'although (while) they profess to lead the young to what is good, they really lead them in the opposite direction,' 62 12, *cf.* 15 f. The English idiom, however, is not lacking in paratactic equivalents of μέν: 'to be sure,' 'indeed,' 'it is true,' (Lat. *quidem*), 25 10 3, 26 10, 57 28. Sometimes our 'while' answers not to μέν, but to δέ, 2 11.

Aorist and Imperfect. — The distinction of *indefinitum* and *imperfectum*, which the Greek marks with ease by the stem-form merely, is 30 brought to view in English by means of a variety of devices. In turning English into Greek the form of expression becomes greatly simplified by skilful use of the Aorist and Imperfect stems. Shades of meaning can be thereby distinguished which we express by the use of radically different words. To 'ascertain' is πυνθέσθαι 40 24; to 35 'inquire,' 'get accounts,' πυνθάνεσθαι 8 22, 12 26; to 'bring down' a wild boar, κατασχεῖν 9 18; to 'control' horses, 'have in keeping' a country, κατέχειν 49 8, 16 1, 4. Some verbs are naturally aoristic in their signification, while others are natural imperfects; and this truth helps to explain certain matters of stem formation and usage

in Greek.¹ Thus, 'to arrive' is essentially an aorist, 'to be able' an imperfect; accordingly ἀφικέσθαι is of more frequent occurrence than ἀφικνέσθαι, but δύνασθαι more usual than δυνηθῆναι. The Historical Present, however, which stands for a Past-Aorist and is
 5 exceedingly common in Greek, helps to bring into familiar use the Imperfect stem of words of vitally aoristic signification, πίπτει 9 6, 24 16, εὐρίσκουσιν 24 25, γίνονται 25 16.

The Past-Aorist (or the historical present) is the tense of narration; the Past-Imperfect, that of description: where the one would
 10 simply inform us of a fact, the other presents a picture of the scene. The English periphrastic form (they 'were crowning' him) is of restricted range, in comparison with its simple Greek counterpart, ἐστεφάνουν 57 21. Hence many idiomatic phrases must be condensed in translating into Greek: he 'would never leave' his grand-
 15 father, οὐδέποτε ἀπέλειπε τὸν πάππον 7 24; 'gave eager attention' to all these instructions, πάντα ταῦτα ἐμάνθανε προθύμως 9 3; 'proceeded to give' the game to the boys, ἐδίδου τοῖς παισὶ τὰ θηρία 10 12; the water 'began to move' (ἐχώρει) down the ditches, 23 27, 57 27. The idiom of "begin" illustrated in the last example is
 20 always represented by an Imperfect in Greek, and must not be confounded with the Ingressive Aorist; so when ἐπεὶ (*postquam*), which usually takes the Aorist, has an Imperfect; ἐπεὶ παρεσκευάζετο ('had begun to get ready') 5 17. — Similar idioms are to be noted for the Aorist: he 'came to see,' ἔγνω 8 17, 19 11; were to 'make
 25 its appearance,' φανείη 8 21; 'with a cast of the javelin,' ἀκοντίσας 9 9; 'falling sick,' ἀσθενήσαντος (Ingressive Aorist) 7 23. — Especially noteworthy is the use of the Aorist in Greek where we need a perfect, pluperfect, or future perfect form: διέφθειραν 8 25, κατακρημνισθῆναι 9 1, ἤκουσεν 9 5, ἔλθοι 9 13, ἔλαβε 9 21, δῶ ('have
 30 given') 9 26. The Greek Perfect stem is to be studiously avoided by the writer in such cases.

¹ Verbs whose vital meaning is aoristic have the *second* aorist; but the natural imperfects have the *first* aorist form. In a Greek dictionary verbs should be registered by the Infinitive of the *Aorist* stem, when a second
 35 aorist is in use; of the *Imperfect* stem, when a first aorist is in use, or when there is no aorist. This method, formatively as well as rationally the true one, would convey the right impression as to meaning and predominant usage, and would prevent radically different words, such as ελεῖν and αἰρεῖν, ἐλθεῖν and ἔρχεσθαι, from being treated as if they were forms of the
 40 same verb.

The Perfect Stem. — The Perfect stem, under all modal forms, denotes a fixed state or condition that has been arrived at as the result of some action or occurrence. It differs from what is known as the perfect in English, mainly in the fact that in Greek the emphasis, even in the active or the middle voice, is rather upon the state or condition than upon the action or occurrence from which it resulted. Ὑπήκοον πεποιημένος τὸν Ἀραβίων βασιλέα 14 19: not, "having made" subject to himself, which would usually be ποιησάμενος, but rather 'the king of Arabia now his subject.' Ἔστηκότα αὐτὸν καὶ ἔσπασμένον τὸν ἀκινάκην εὐρίσκουσι 24 24: not, "having drawn" his sword, but rather, standing 'with his sword drawn.' In independent sentences the Indicative forms of the Perfect stem, the Present-Perfect and the Past-Perfect, are usually equivalent to the perfect or the pluperfect in English: cf. 2 18, 5 8, 7 14, 8 6, 11 4, 18 10. But in dependent clauses, and in many participial and infinitive constructions, the English perfects are mostly represented by the Aorist stem, 94 27. Many Greek perfects, however, stand for what seems to be an Imperfect (usually labelled "present") in the modern idiom: δεδιέναι, ἐστάναι (ἐφέστηκεν 'is in charge' 43 6), κεκλήσθαι 40 25, κεκτῆσθαι, μεμνήσθαι, πεφυκέναι 43 20, τεθνάναι, and others. Here especially the distinctness of form in the Greek is a safeguard against mental confusion and vagueness. To any but a thoughtful writer the Perfect stem will prove elusive: 'I was afraid there might be poison mixed in the bowl' (two perfects), ἐδεδοίκεν μὴ ἐν τῷ κρατῇρι φάρμακα μεμιγμένα εἶη 4 23; 'all covered with blood,' ἡματωμένα 10 4; 'that there was a house set apart for him,' ὅτι οἶκος αὐτῷ ἐξηρημένος εἶη 25 19; 'happened to be posted on the left wing,' ἔτυχεν ἐπὶ τῷ εὐωνύμῳ κέρατι τεταγμένος 38 15; 'are spread wide open,' ἀναπέπτανται 48 15; 'in safety,' πεφευγότας 57 26.

Infinitive and Participle. — The Participle, by virtue of its adjectival form, denotes an action or a state of being as immediately appertaining to the subject or object with which it stands in agreement. Thus, being at once verb and adjective, it is adapted to supplement a predication in nearly the same way as a clause with ὅτι or ὡς, denoting an object of perception, would supplement one. In such construction the Participle denotes a more direct or immediate perception than the clause: compare κατέμαθον (by seeing the drinkers tipsy) φάρμακα ὑμῖν αὐτὸν ἐγγέαντα 4 26, with κατέμαθον (by infer-

ence) *ὅτι τοῦτ' ἂρ' ἦν ἡ ἰσχυροία* 5 10. Not only verbs of physical or mental perception, however, but others, such as 'begin,' 'continue,' 'cease,' *etc.*, with which *ὥς* and *ὅτι* are inadmissible, are naturally supplemented by the Participle. See the lists, H. 981-985.

- 5 The Infinitive, on the other hand, a substantive, capable of standing (when not accompanied by the article) in no closer agreement than that of apposition, and thus denoting a looser relation than the participle, remains to serve for the expression of *opinion*. Accordingly *οἶσθαι* and its synonyms, together with *φάναι*, take the supplementary Infinitive only, never the participle, nor an objective clause with *ὅτι* or *ὥς*. Of the common verbs of saying, other than *φάναι*, the declarative clause is required by *εἰπεῖν* (except in the meaning 'command' 54 24), while *λέγειν* admits either construction. But in the active voice *λέγειν* takes *ὅτι* or *ὥς* oftener than the infinitive.
- 15 *φάναι, εἰπεῖν and λέγειν*. — The usage thus sketched is helpful toward an appreciation of the shades of meaning conveyed by the several synonyms. *Φάναι*, the verb of *affirmation*, reveals an ethical kinship with the *οἶσθαι* group, while *εἰπεῖν* shows nothing in common therewith, and *λέγειν* (so *ἔρω, εἴρηκα*) is unstable.

- 20 *οἶσθαι, δοκεῖν, ἡγεῖσθαι, νομίζειν*. — The verbs of thinking themselves betray no difference of signification, so far as regards the construction which follows them (barring the occasional use of the participle with *νομίζειν* in the meaning 'consider'); otherwise, however, they have their several distinct suggestions: *οἶσθαι*, of surmise, fancy; *δοκεῖν*, imagination, belief (*δόξα*); *ἡγεῖσθαι*, advancing or holding an opinion (*cf.* Lat. *ducere*); *νομίζειν* (*νόμος*), regard of custom or convention. *Δοκεῖν*, mostly to 'seem,' sometimes (except in the 3d pers. sing.) to 'think' 19 16, 31 16, 34 7; impersonally, with the dative, *δοκεῖ, ἔδοξέ μοι*, 'it seems good' or 'best,' 'I resolved,' 'decreed,' 'determined.' Finally, *δοκεῖν*, as its specific meaning would lead one to expect, is the verb of dreaming, 29 23.

- γνῶναι*. — *Γνῶναι*, as the verb of mind-perception, is nearly related in signification to *αἰσθέσθαι*, the verb of sense-perception, with its specific parts *ιδεῖν, ὁρᾶν, ἀκούειν, etc.* Properly, therefore, *γνῶναι* requires the supplementary participle, not the infinitive. But since mental perception or insight (*γνώσις*) is in a high degree personal and fallible, *γνῶναι* may, in certain connections, verge closely upon *δοκεῖν* or *νομίζειν*, and take a supplementary infinitive. Of the "finding" of a judge, *ἔγνων βέλτιον εἶναι κτλ.* 7 4. The judge *γιγνώσκει*,

'sees,' 'recognizes,' the bearings of the matter in hand. He forms a *judgment*, more or less satisfactory to himself, upon the case presented. But to the public, for whom the decision is rendered, he has only declared an "opinion" (δόξα). Hence the Infinitive.

- 5 φαίνεσθαι, ἀκούειν. — Similarly ἀποδεικνύναι, exceptionally with infinitive, of what the *law* 'ordains,' 'pronounces,' 43 27. — Again, φαίνεσθαι properly calls for the participle, as of something visible or apparent; but, since appearances are apt to be deceptive, it inclines often toward the meaning of δοκεῖν and takes an infinitive, 33 8. So
10 'seem' and 'appear' are frequently interchangeable in English. Ἀκούειν likewise, where matters of "hearsay" are concerned, may take the infinitive construction, 1 18 (but cf. 13 1), 20 25, 21 6, 23 22.

- While, therefore, the meaning of οἶεσθαι, δοκεῖν, φάναι is such that they can never have the participle, nor an objective clause;
15 while, for the same reason, αἰσθέσθαι and most of its sub-congeners can never have the infinitive: yet there are other verbs, whose shifting functions of expression, ranging as they do over the middle ground between the extremes indicated, enable them to have either of the two constructions, or at times require them to have that construction which to their strict primal signification would be inappropriate. The mind of the Greek writer moved, here as elsewhere,
20 not in accordance with established canons of language, but according to the sense, inevitably and surely.

- Adjuncts of Infinitive or Participle.** — When the subject of an
25 Infinitive is the same as that of the principal verb, it is not usually expressed in Greek. Ὀμνύετε ἄριστα ᾄδειν ('that your singing was of the best') 5 5: what they swore was, ἄριστα ᾄδομεν. Ἐφασαν κατερεῖν αὐτοῦ ('that they would inform against him') 9 13: they said, κατεροῦμέν σου. Cf. 59 8, 15, 60 5 f., 62 12, 46 18, 23. Predicate nouns with the Infinitive then appear in the nominative case:
30 ἀνθρώπους οἶμαι ἰκανὸς εἶναι βελτίους ποιεῖν 46 25, 20 21, cf. 59 5 (μέγιστος). "Sometimes, for the sake of emphasis or contrast, the subject of the principal verb is expressed also with the Infinitive; it may then stand either in the nominative or the accusative, but αὐτός
35 is usually nominative." H. 940 b. Ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι 37 11: Ctesias said, ἰώμην αὐτὸς (or ἐγὼ) τὸ τραῦμα. Cf. 39 13. The same principle of case-construction applies to the supplementary Participle: ἐπειδὴν γινώσιν ἀπιστοῦμενοι, 'when they have come to feel that they are disbelieved,' 19 10. But 20 9 ἔγνω ἑμαυτὸν μὴ

ἱκανὸν (*sc. ὄντα*) ὑμῖν μάχεσθαι is preferred by the writer to the usual ἔγνων μὴ ἱκανὸς ὢν.

Personal and Impersonal. — A similar idiom is the Greek preference of the personal construction in most cases where either the
 5 personal or the impersonal would be grammatical. The adjectives δῆλος, δίκαιος, φανερός must be used personally, as far as possible, in writing Greek. 'It was clear to all that he was exceedingly alarmed,' δῆλος ἦν πᾶσιν ὅτι ὑπερεφοβεῖτο 7 25, *cf.* 16. 'It is right for me to recount,' δίκαιός εἰμι λέγειν 27 1. 'He was not seen to
 10 rejoice thereat,' οὐκ ἐφησθεις φανερός ἐγένετο 59 19. — The personal construction is required also with the verbs δοκεῖν 'seem' and εἰκέναι 'be likely.' Thus δοκεῖ 43 11 and ἔδοξε 40 28 are necessarily personal: were they impersonal, the meaning would be different (96
 28), as 40 8, 13. So the meaning of ἔδοξεν 29 23 would not have
 15 allowed the *accusative* and infinitive to follow it. Ἔοικε 31 29, 33 9 has ψυχὴ for its subject, *cf.* 9 29, 42 11, also 43 11. — Verbs of saying have in the passive voice, presumptively, the personal construction, 1 1, 2 f., 5, 10; but sometimes there are especial reasons for preferring the impersonal. Thus, λέγεται 3 11 stands impersonally,
 20 because it enters by way of variation (as it were parenthetically) in a passage beginning τὸν Κῦρον ἔφασαν λέγειν 3 5. Xenophon here will keep up strictly the appearance of a tradition, hence is prone to retain the *oblique* case-form, τὸν δὲ Κῦρον (λέγεται) 3 11. *Cf.* 13 12, 13, 15, 20. H. 944 a. — Especially in connection with a Potential
 25 Infinitive or Participle must the difference between the ancient and modern forms of expression be carefully observed. 'I believe that you could make the best of conjectures as to this matter,' ἀριστ' ἂν μοι δοκεῖς εἰκάσαι τοῦτο 21 1, 33 6. Κῦρος, εἰ ἐβίωσεν, ἀριστος ἂν δοκεῖ ἄρῃων γενέσθαι, 'Cyrus, it seems to me, would have proved
 30 an excellent ruler, had he lived,' 38 4. Whether the form in English be personal or impersonal, the Greek equivalent is invariable when the meaning requires δοκεῖν, δῆλος, *etc.*

Temporal Relations. — For the expression of Future time in dependent constructions the Greek, with its Infinitive, Participle, and Optative of the Future stem, is explicit and more distinct than the English.
 35 Our idiom is apt to obscure and confuse the future and the potential idea when they come to be dependent upon a verb of past time. Thus, in translating the following passages it would require both skill and effort to preserve the important distinction between the Future

and the Potential Optative or Infinitive. Ἐνόμιζεν, εἰ τοὺς Μήδους ἀσθενεῖς ποιήσειε, πάντων γε τῶν πέριξ ῥαδίως ἄρξειν 14 21: the thought of the Assyrian king was, ἦν τοὺς Μήδους ἀσθενεῖς ποιήσω, πάντων . . . ἄρξω. But, again, ἔλεγον-ὥς, εἰ ἐγὼ ἐθέλομι ἄρχειν, 5 πάντες ἂν ἐμοὶ πείθοντο 20 15: the flatterers said, εἰ σὺ ἐθέλῃς ἄρχειν, πάντες ἂν σοὶ πείθοντο. In the next pair, instead of Future Infinitive and Potential Optative we have Future Optative and Potential Infinitive. Εἴ τις ἔξω ληφθείη, (κηρύττειν) ὅτι θανατώσεται 25 3: the couriers were to proclaim, ἦν τις ἔξω ληφθῇ, θανατώσεται. But, 10 again, πᾶς ιδιώτης πλούσιος ἂν ᾤετο γενέσθαι, εἴ τι Κύρῳ χαρίσαιτο 29 10: *i.e.* πλούσιος ἂν γενοίμην, εἴ τι Κύρῳ χαρίσαιμι.

Dependent relations of Past time, on the contrary, are conveyed in Greek largely by implication or suggestion, where the English equivalent must be explicit. The Indicative is the only mode that 15 can express time, except upon the future stem: the Infinitive, the Participle, and the Optative of the other stems have no temporal value, as present or past; they are of *action*, their office being to denote what is complete, incomplete, or indefinite. By virtue of these qualities, however, which our language has no simple forms to 20 embody, the Greek Aorist, Perfect, and Imperfect stems help the temporal relation to be inferred from the context without ambiguity in cases where some other modal form than the Indicative is needed. In the sentence quoted 98 25 we know that ἄριστος ἂν γενέσθαι is equivalent to the Potential of the Past, ἄριστος ἂν ἐγένετο, partly 25 from history, partly from the form of the condition εἰ ἐβίωσεν. Under other circumstances, or with a different context, the meaning might equally well have been ἄριστος ἂν γένοιτο. — Φύσιν τοιαύτην ἔχων διαμνημονεύεται 1 10: here, the facts of the case show that ἔχων is for ὅτι εἶχε, while another context might have suggested ὅτι 30 ἔχει. Cf. 38 18, where φιλοφρονεῖσθαι is seen to stand for ὅτι ἐφιλοφρονεῖτο, not φιλοφρονεῖται; and above 97 32. — The Aorist infinitive and participle do, by virtue of the essential meaning of the stem (which forms an Indicative of the Past only), usually fall with a temporal relation that is past or prior. Yet often otherwise. 35 Καλῶς ἐποίησας προειπών, 'you have done well to forewarn me' (not "in *having* forewarned me"), 11 25, 9 4, 59 19. Thus always with τυχεῖν, λαθεῖν, *etc.* "Ἦδη πρόποτε ἢ δακούσα κακόν τί σοι ἔδωκεν ἢ λακτίσασα, 'did she ever harm you by biting or kicking?' ('give you a bite or a kick'), 51 10. — Ἐδοξεν αὐτῷ προσελθὼν κρείττων

τις ἢ κατὰ ἄνθρωπον εἰπεῖν, κτλ., 'seemed to say' (not "to *have* said"), 29 23. — The range of the Optative, whether Aorist or Imperfect or Perfect, is unlimited as to time. In the passage quoted 91 12 neither ὄντινα ἴδοιμι nor εἴ ποιν ἴδοιμι has a temporal significance of its own, though in the premises the former gains a past, the latter a future, point of view. — The Subjunctive mode contains no positive indications of time; but negatively, the Past is excluded from its range of application.

It will be observed that in English the supplementary participle 10 can be used only as an Imperfect; an aoristic notion we must express by an infinitive. Εἶδεν ἔλαφον ἐκπηδήσασαν, 'he saw a deer *jump* (inf.) out,' 9 4: but εἶδε κάπρον προσφερόμενον, 'saw a wild boar *rushing* toward him,' 9 16. If not supplementary, the English participle may be aoristic when the meaning of the verb is 15 appropriate, 93 37; and the gratuitous use of the perfect active participle in translating Greek aorists is an unscholarly habit. It is true that the Greek is enabled by its clear distinction of stem-forms to employ the combination of participle and verb to denote successive actions more freely than our idiom permits; hence such a com- 20 bination must frequently be used in writing Greek, where two verbs occur in English: 'he dreamt that a shape came to him and said, *etc.*,' ἔδοξεν αὐτῷ προσελθὼν τις εἰπεῖν 29 23, 30 21 f. Nevertheless, the ancient and the modern idiom are very often strictly the same: εἰπὼν ('exclaiming,' not "having exclaimed"), Τὸν ἄνδρα ὁρῶ, ἔτο 25 ἐπ' αὐτόν 37 8. So γελάσας 'smiling' 40 27, ἀφικόμενοι 'arriving' 57 18, ἀρξάμενοι 'beginning' 62 5, αἰσθόμενος 'perceiving' (not "having perceived") 8 8.

—suddenly

Seeing (ἰδὼν) Orlando, it unlink'd itself.

30

As You Like It, IV. 3.

So speaking (εἰπὼν), and here ceasing, Lancelot left

The hall long silent.

The Holy Grail, *ad fin.*

Simplicity. — "Attempt to translate into Greek one of Pitt's or 35 Mirabeau's discourses, or an extract from Addison or Nicole, and you will be obliged to recast and transpose the thought; you will be led to find for the same thoughts expressions more akin to facts and to concrete experience; a flood of light will heighten the prominence

of all the truths and of all the errors ; that which you were wont to call natural and clear will seem to you affected and semi-obscure, and you will perceive by force of contrast why, among the Greeks, the instrument of thought being more simple, it did its office better
 5 and with less effort." ¹ The turning of English into Greek is indeed at once a simplifying and an illuminating process — a clearing of the ground, a tracking inward, a revelation finally of the mind's elementary and truest movements. In Attic prose the thought is written large. Its essential features are presented in an outline
 10 sketch, gracious of form and rich in color, but never blurred by accretions. Much that we must explicitly enunciate, the Greek author only points at ; but his indications are plain and unmistakable. Straightforward the reader pursues his way, with lightsome step — like the Attics of old *ἀεὶ διὰ λαμπροτάτου βαίνοντες ἀβρῶς*
 15 *αἰθέρος*. It is the privilege of the student of Greek to escape, for the time being, from an intellectual world of anxious explicitness, clouded and perplexed withal, to one of exhilaration, clairvoyance, unveiled realities pure and simple.

In one of its aspects the simplicity of the Greek language is the
 20 modified simplicity of unification and compression. A single word-form can suggest a whole series of relations that are set forth piecemeal in modern phrase. The action-stems, the modes, the tenses, the voices — their several intimations are conveyed to the mind in one impulse. The illustrations of this truth are familiar even to the
 25 beginner ; and such forms will appeal to him successfully in proportion as he is led to note how far each one of them is self-elucidating, and how far it shines with borrowed light. — A like unity of comprehensiveness is exemplified in Case construction and usage. Each genitive, each dative, each accusative readily adapts itself
 30 to the environment, and the principle involved is readily grasped by the learner who is encouraged to depend upon a quick intuitive touch, not mystified and confounded by the crude rules and empty names of a minute, excessive subdivision. *Simile confuso est, quidquid usque in pulverem sectum est*. Your thoroughbred grammarian will take three cases and make three hundred of them. Yet
 35 the Greeks themselves were nearer to the sources of illumination. Thus each apparently assumed that every other was armed with the divining-rod of common sense.

¹ H. Taine, *Art in Greece*, translated by John Durand.

That phase of simplicity which consists in the use of generic terms that must be resolved into specific ones to meet the exigencies of modern expression, is widely and variously illustrated in Greek, and is the chief source of the *concreteness* for which the language is distinguished. Thus, λόγος appears in English as 'tale,' 'discourse,' 'subject,' 'argument,' 'reason,' *etc.* Proper and metaphorical meanings, calling for separate designation in our idiom, are apt to be served by one word or by the several forms of the same word. Consider, for example, the many ways in which καταστήναι, καθιστάναι must be translated. Mere stem-form does duty for a host of explicit terms.¹ The three modes, while they exhibit in a striking manner the pre-

¹ Every language must of course work more or less by suggestion and implication, in one direction or another. The Greek is remarkable for combining the utmost precision and lucidity with the greatest simplicity. 15 'Ἐδύνασθε, *poteratis*, 'ye could,' are all similarly ambiguous: whether the state of being able at a particular past time, or of being able repeatedly in the past, is meant, we do not yet know. *Εἰ ἀνασταλήτε ὀρχησόμενοι, οὐδ' ὀρθοῦσθαι ἐδύνασθε* 5 6: *now* we know that what is here meant by ἐδύνασθε is the state of being able repeatedly in the past—the ability or inability 20 to do something or other *every time* on getting up to dance. This we know because a particular-past ἐδύνασθε would be inconsistent with the essential meaning of the Optative mode, which appears in the limiting clause. But that limiting clause, the condition *εἰ ἀνασταλήτε* (τὸ ἀναστή- 25 ναι), while supplying the specific interpretation of ἐδύνασθε, is itself completely vague and incapable of specific interpretations. When we say that the "point of view" is past or future, we mean merely that the sentence *as a whole* is of past or of future time; or when we say that a condition of this form is sometimes not an original construction, but the past phase of another mode, we do not thereby describe an inherent quality 30 of the clause, constituting a specific difference; we merely advance, for the sentence as a whole, a *theory* of explanation.—In English the case is entirely different. To begin with, there is no Optative mode. The sense of the passage quoted can be expressed in a great variety of ways, all of them rather explicit, none of them very simple. Some would attack the 35 sentence at the beginning, some at the end, some on both sides at once. We might say, 'If (ever) you stood up to dance, you were unable even to hold yourselves erect,' or, 'If you stood up to dance, you were never able even to hold yourselves erect'; or, in case we happened to be *very* anxious to make our meaning clear, we could say, 'If you *ever* stood up to 40 dance, you were *always* unable even to hold yourselves erect.' See Goodwin, *Greek Moods and Tenses*, § 462, translation of the first example in the last paragraph on p. 170.

cision of Greek insight into the fundamental processes of thought, are yet content to mark off the essential only. The Vague Potential comes to be fairly shivered to fragments in English: *εἴποις ἄν*, 'you might,' 'can,' 'could,' 'would speak,' 'you may speak if you please,' 'hadn't you better speak,' *etc.* Even the Indicative mode, with its temporal attachments, is not to be excepted: the Greek Indicative of the future answers to both *I shall* and *I will*, expressions based upon a distinction which we are accustomed to regard as of serious moment. The ubiquitous connective particle might seem, at first blush, to form an exception to the characteristic we have been considering. But the exception is merely apparent. Conjunctions pertain to contour, not to color or filling. Asyndeton is broken outline.

DIRECTIONS FOR USING THE BOOK

This book is designed to furnish materials and facilities for extensive practice in the writing of Attic Prose by beginners (while they are reading the *Anabasis*) before the stage of original composition has been reached. Such writing should always take the form of connected discourse, never that of detached sentences intended to illustrate particular rules of grammar; and it should be made so easy that learners may do a great deal, very often, spontaneously and naturally, without severe mental effort. It must proceed by the following steps: — (1) neat and accurate *copying*, by the page or paragraph; (2) the writing of Greek *at hearing*, from dictation; (3) *re-translation*, or writing from memory; (4) *re-combination*, a sort of writing that is partly by memory, partly by imitation.

It is indispensable that some facility in copying and in writing Greek at hearing be first acquired. An advance can then be made to re-translation, pure and simple, by the use of one of the English Exercises intended therefor: The Taking of Babylon (128), Ischomachus' Instructions (145), Battle of Coronea (162), Hunting as Education (166). Most learners will be led to commit the original Greek to memory, little by little, in connection with this work.

The other Exercises have not been systematically constructed or arranged; nor has it been attempted to utilize to the utmost the material offered by each model, but room has been left for teachers

and students to frame supplementary exercises to suit themselves. Many of the Exercises in the book will be found to present but little variation from their respective models. There will be need of careful attention, however, in distinguishing between what is variation
 5 and what is translation—between essential departures from the thought of the original passage and such unessential amplifications or formal alterations as have resulted merely from the difference between the ancient and the modern idiom. Thus, in the first sentence of the first Exercise (107), there is no real departure from
 10 the model until we come to the omission of *ὁμολογεῖται* 1 2; then there is some variation that consists in both omission and re-combination, the latter part of the sentence becoming *μητρὸς δὲ Μανδάνης τῆς Ἀστυάγου θυγατρὸς τοῦ Μήδων γενομένου βασιλέως*. In the second sentence *ὁμολογεῖται* appears, replacing *λέγεται καὶ ᾄδεται*
 15 *ἔτι καὶ νῦν ὑπὸ τῶν βαρβάρων* 1 5.—In case of doubt as to this matter, on the part of any who are unaccustomed to real translation, the presumption is that the words of Xenophon are to be reproduced, as nearly as they can be remembered.

In general, the following rules of procedure must be observed in
 20 using the book:—

I. *No writing will ever be attempted until the appropriate model is intimately and truly known.*

The several models are to be learned through intensive study directed upon the Greek text, and through repeated reading of the
 25 Greek aloud, so as to gather the thoughts in the order of their presentation, and comprehend the whole meaning exactly as the author intended to convey it. This cannot be done by translating; of translating there must be none.¹ Written tests will be taken

¹ Intensive study begins and ends with the reading of the Greek—
 30 reading accompanied by thought, always with alert attention, never when tired or indifferent to the book. It includes, *first*, investigation or close observation of every word—the value of the word as determined by the proper, radical signification (apart from such metaphorical or secondary meaning as may be indicated by the context), by the form (not analytically
 35 viewed, but concretely, as involving the point of the grammatical construction and rhetorical application at hand), and, as in the case of minor words, by the logical relations of the thought; *secondly*, observation of the effects of sound and arrangement—the right division or articulation in reading, rhythmical quality of the period with its *cola* and *commata*, the quantitative value of the vowels and the syllables, intonation and sentence-accent,
 40

upon no part of any Exercise until the reading and study of the corresponding selection from Xenophon have been finished, and a new selection has been assigned. Thus, if re-translation is to be done, and The Taking of Babylon (21) has been chosen for the

- 5 all in connection with the order of the words and the whole resulting sense; *thirdly*, inquiry into matters of fact of a historical, geographical, or antiquarian character, so far as this may be needed to elucidate the author's meaning.

Some minds rapidly assimilate *minutiae*, with great precision and comparatively little effort, because they are satisfied with nothing short of a perfectly distinct image or concept (to which an exact knowledge of details is essential), and are thus naturally led to a habit of fine observation in reading. Other minds are hardly capable of intensive study of the phenomena of language in intelligible combinations, or even of understanding its importance; they are content to deal with a Greek or a Latin book, not by the imagination, but in a sort of algebraic way, by the use of purely verbal or literal contrivances. Learners, accordingly, must be left largely to their own devices, as far as the finer study of the models is concerned. The proof of it will be in their *works*; and the stimulus should be applied negatively, through the criticism or reprehension of oral and written performance, rather than by positive precept. So far as some real reading and real writing comes to be *done*, it is well; while the boy or girl who is versed in pseudo-translation and the syntax catechism, but can neither read nor write, has gained nothing — *δνόματα γὰρ οὐκ ἂν παιδεύσειαν*.

- 25 The periods devoted to writing (there should be at least two weekly, along with three given to the Anabasis) may well be divided between the test occupying the latter part of the hour, and some discussion, during the first ten or fifteen minutes, of the preceding exercise — the papers now returned to their authors with corrections. The Anabasis ought to be read more rapidly in connection with the Writer of Attic Prose than would be feasible without such an accompaniment; the intensive study that would otherwise need to be given to portions of the Anabasis can be replaced by that due to the Writer, while, on the other hand, most of the oral practice demanded by the Writer might well be conjoined to the recitation of the Anabasis. Thus, members of the class in the Anabasis will always bring the Writer with them, holding themselves in readiness to recite such portions of either book or of both books as have been duly studied and prepared.

- It is taken for granted that the Anabasis is read *in Greek*. A Greek book can no more be read in English than an English book can be read in Greek or in Latin. Daily translation is waste and corruption. Translation is by far too important and valuable an exercise to be allowed to degenerate into sham and drivel. Only a small part of what is read can be translated. Of the Anabasis, for example, one chapter in each Book

purpose, there will be no written test until the whole of The Taking of Babylon has been read and studied, and the reading and study of Battle of Coronea (56), or of some other model, have begun.

II. *The daily proficiency of learners must be tested, never by means of written work "handed in," but always by performances in the class-room, with the book closed.*

The stage of copying is supposed to have been passed before re-translation or re-combination begins. — For each test, the books will be laid aside, and the teacher will dictate to the class, or put upon the blackboard, a part of some Exercise at which they have been privately working in connection with the reading and study of the model. — Sufficient matter should be presented on each occasion to keep the best scholar in the class busy during the time allowed, the others to write no more than they can severally do well, without hurry or anxiety.

III. *All written work will be minutely criticised in writing, provided it be sufficiently well performed to deserve credit or criticism.*

The marks should bear upon (1) details of orthography and grammatical construction, and (2) the order of the words and the idiomatic character of the writing. Give no credit for any performance, as a whole, that is defaced by flagrant grammatical error or other forms of illegibility; nor for such portions of a composition as have clearly been made in a mechanical way, *i.e.* rather by rule than by force of sympathy and reminiscence.

Students depending upon self-instruction can correct their own writing partly by the aid of grammar and lexicon, partly by comparison with the Greek text upon which it has been based. Never make use of such a thing as an "English-Greek" dictionary, but if at a loss for a word, ask Xenophon about it — *i.e.* read over your models, or read new ones or a chapter or two of the Anabasis, until the right expression finally presents itself. — In re-translating, if embarrassed by a too tenacious memory, increase your pace, and leave a longer interval between the study of the model and the written test. Go by the maxim: *Well-got, well-forgotten.*

might be assigned for translation work, to be elaborated in English, little by little, after it has been read and explained in the class-room. The translations presented from time to time must always be *in writing*. Each student should be called upon publicly to *defend* at every point the translation which he offers, as the candidate for a degree must defend his thesis.

EXERCISES FOR WRITING

Cyrus the Great: his Lineage and Native Qualities

The father of Cyrus is said to have been Cambyses, king of the Persians; his mother, Mandane, daughter of Astyages, who was king of the Medes. It is agreed that Cyrus was very handsome in person; of kindly
5 disposition, fond of learning, and ambitious—ready to endure any sort of toil or danger for the sake of applause. Such in mind and body was our hero, according to national songs in which he is celebrated even to this day. It is also well remembered how he was
10 educated in the Persian mode.

The Boy Cyrus at the Court of Media

The details of this education we pass over. When, however, Cyrus was about twelve years of age, the king of Media, hearing that his grandson far excelled his mates, conceived a desire to see the boy. Accordingly
15 Mandane paid a visit to her father, taking Cyrus with her. Upon their arrival Astyages could note for himself the superior qualities of the child. He learned

1. Guide 71. 4. person, disposition: antithetic, Guide 75. 6. endure: synonyms 49 10, 50 25, 51 6. 7 f. φ . . . τοιαύτην ἔχειν ἐκεῖνος ἄδεται κτλ. 9. how: 60 15 f. 11. τὰ μ. οὖν καθ' ἑκάστα τῆς π. τ. παραλ
12. The subjects cannot have a prominent position.—years of age: 41 14.
14. conceived a desire: Ingressive Aorist, H. 841, G. 1260, B. 529.—to see: antithetic to 'hearing' above. 16. for himself: αὐτός. 17. superior qualities: i.e. his καλοκάγαθία 39.

quickly whatever he had to learn, and everything he was seen to do was done in a handsome and manly way.

The Median dress and modes of life were not so
 5 plain and inexpensive as the Persian. Accordingly, when
 Cyrus beheld this royal personage, his mother's father,
 wearing his neck-chains and his armlets, and decked
 out with paint and false hair, as he gazed upon him he
 exclaimed, "Oh, mother, what a beautiful grandfather
 10 I have got!" To his mother's question, whether the
 Medes or the Persians seemed to him the handsomer,
 Cyrus made the apt reply, that while the garments and
 ornaments of the Medes were very beautiful, he had
 seen by far the handsomest *men* among the Persians at
 15 home.

However, Cyrus was soon wearing collars and brace-
 lets of his own. Child as he was, naturally fond of
 honor and of beautiful things, he was delighted with
 the fine dress in which his grandfather clothed him.
 20 And he was particularly glad to learn to ride. In
 Persia, owing to the difficulty of raising horses, moun-
 tainous as the country is, one scarcely ever even sees a
 horse. But now our hero could ride out mounted on
 a charger with golden bridle, in the same way as the
 25 king himself.

4. were *etc.* for the order, see 57 14. Say οὐχ ὥσπερ ἐν Π. φ. κτλ.
 6. this royal personage: τὸν βασιλικὸν δὴ τ. 7. wearing: 13 16, 39 4, 6.
 12. apt: ἀρα. — while: Guide 93 12. 13. had seen: Guide 94 27.
 16. however: ἀλλὰ γάρ. — soon: 7 14. 17. of his own: αὐτός. 20. par-
 ticularly: 31 29, 43 7. Use χαίρειν, not ὑπερχαίρειν. 23. νῦν δ' ἐξῆν
 ἐκείνῳ κτλ.

At Dinner

Astyages and his daughter Mandane believed that Cyrus would feel less homesick if he enjoyed his dinner highly. So, when they were all dining together, the king ordered various kinds of soups and side-dishes to
 5 be brought to him. He fancied this sort of a meal might seem to the boy much finer than the dinner in Persia. It is related, however, that Cyrus, on being questioned, replied as follows: "It seems to me, grandfather, that you Medes take a great deal of trouble at
 10 your meals. In our country there is a straight and narrow path to getting enough. We do not wander up and down over roundabout courses, but plain bread and meat lead directly to the desired end."

"Well, my boy," said the king, "we are not exactly
 15 sorry to be upon this devious journey. Taste for yourself, and you will see that it is all very nice." "Nay, but I do observe, grandpa," said Cyrus, "that you have a strong dislike of your own for these viands; for when you take hold of the bread you don't wipe your
 20 hand upon anything, but whenever you touch any of these dainties you immediately clean off your hand with a napkin, as if you were very sorry to have got it soiled by them."

1-6. For the first and third sentences, Guide 98 33. For the synonyms, Guide 96 20.—Do not place the names first in Greek; these are no new people. — (all) **dining together**: Gen. abs. without subject, H. 972 α, G. 1568, B. 657 N. 1. See also 46 19. 8. **questioned**: cf. 6 10.—as foll.: 18 26, 26 25.—it seems: Guide 98 10. Arrange II. μ. δ. πρ. κτλ. 10. **in our country**: παρ' ἡμῖν. 13. **To the desired end**: ὅπου σπεύδομεν. 14 f. **exactly**: δῆ.—The same order in Greek, but different construction.

"If such, then, are your views, my child," rejoined Astyages, "yet do at any rate try and make a hearty meal of the flesh and game that I here serve to you. If you mean to go home a young man, you must eat 5 meat, and plenty of it, too."

The Court in its Cups

"When I poured the wine for you just now, grandfather," said Cyrus, "I did not imitate your cupbearer and drink up the wine myself. It would hardly be for my advantage to be drinking poison; and I found out 10 for certain that this fellow drugged your wine when you entertained your friends at the birthday party."

"And how pray did you come to discover this?" said the king, jestingly. "Because, by Jupiter," said Cyrus, "you were all so unsteady both in your minds and 15 your bodies, and were doing just what you forbid us boys to do. In the first place, I heard you crying out all at the same time, without understanding each other, and singing in a very ridiculous manner, while swearing every one that your singing was of the best. Then 20 again I saw you stand up to dance, and that, too, when you could not even hold yourselves erect. Nor, indeed, were you silent for a moment, but all of you had en-

3. ταῦτα, ἀπερ π. σ. κ. θ. κ. τῶν ἡμ. 4. *must etc.*: δεῖ σε κρ. ἐσθ. κ. πολλά γε. 6 f. The first 'I' is antithetic to 'cupbearer'; the second 'I,' not expressed in Greek. — *just now*: νῦν δὲ. 7. *imitate and drink*: cf. 3 19 f. — *hardly*: οὐ . . . πάνν. 14. *you were etc.*: οὕτως ὑμ. ἦτε κτλ. H. 981. Place ptcp.last. 15. *just*: the force of this word is shown in Greek by placing the relative before the antecedent clause. 20. *stand* (not "standing"): Guide 100 9. — *and that, too*: καὶ ταῦτα, w. ptcp. H. 612 a, G. 1573 N., B. 312 N. 21. *nor etc.*: οὐδὲ μὴν οὐδεπ., cf. 58 5.

tirely forgotten that you were kings and rulers. But when *I* mix the drink, grandfather," added Cyrus, "you shall merely cease to be thirsty, and suffer no evil consequences whatever."

Cyrus decides to remain with his Grandfather

5 Observing that his daughter was getting ready to return home to her husband, Astyages begged her to leave Cyrus with him. "At dinner," he said, "the boy shall be at liberty to travel by whatsoever road he will to that which he regards as moderation; and, in
10 general, whatever he may wish, he has only to inform me, and he shall not fail to get it."

To this Mandane replied: "To leave the child here against his will I should regard as a harsh proceeding; perhaps, however, he will prefer to remain with you, if
15 he can learn to ride, and to chase wild animals and bring them down, as grown men do. Were you to provide him with playmates, and offer him the use of your horses and the animals in the park, I do not think he would choose to go back to Persia for the present."

20 On being interrogated, Cyrus did not hesitate a moment, but promptly declared that he preferred to stay. "For be sure, mother," he said, "that here is something which disturbs me greatly — because, while I seem to

2. mix: ἀνακεραυνύναι. — added: ἔφη, Guide 102. 5. Cf. 49 14 f.
8. be at liberty: 46 3, 4. 9. καὶ τὰλλα δέ. 14. perhaps: 44 3. — prefer: βούλεσθαι. 15. can learn: Aor. of attainment. 18. Order, 17 22 f., 28 Vcb. 2 f., 33 6. — choose: ἐθέλειν. — for the present: νῦν γε. Beware of the English ascending scale, here and everywhere, Guide 70 13. 20. Cf. 56 22. 23. while etc.: Guide 93 12.

excel my mates in everything at home, here in Media I am clearly inferior in riding horseback. But if you leave me here, I shall try and learn to ride well, in order by and by, when I visit grandfather again, to help 5 him in war and be one of his best horsemen."

A Lesson in Justice

It appears, from revelations made by Cyrus to his mother before her departure, that he used to be set by his teacher to act as judge for the other boys, and upon one occasion he had decided a case wrongly. He 10 found, namely, that it was fair if a man took and wore, not the shirt that was his own, but the one that fitted him. "If you take a man's shirt away by force," said the teacher, "that is not rightful possession; but he who has made or purchased what he wears is properly 15 called the possessor thereof. Do not you, therefore, — unless you happen to be fond of stripes, — choose to constitute yourself a judge of what is fitting, when you have solely to consider what is just or unjust."

Winning Ways of Cyrus

Finally, when his mother had gone, while Cyrus 20 remained at his grandfather's, it was soon discovered

2. clearly inferior: cf. 1 14. 4. by and by: *εἰσαυθις*. — visit: 1 19, or as M. 6. Φ. ἐξ ὧν τῇ μ. ἀνεκάλυψεν ὁ Κ. π. ἀπελθεῖν αὐτήν. Cf. 35 29. — to be set: not passive voice in Greek. 9. had decided: 108 13 note. 10. found: Guide 96 32. — namely: Guide 93 9. — a man: *τις*. — Ascending scale in this sentence. 13. that is not *etc.*: οὐκ ἂν αὐτῇ κτλ. — he who *etc.*: ὅς ἂν . . . ἔχῃ, οὗτος κτλ. 15 ff. μηδ' οὖν σύ, εἴπερ μὴ κτλ. — choose: ἐθέλειν. Construction, H. 874, G. 1346, B. 584. Cf. 32 10, 33 1, but 21 9 f. — to constitute yourself: *γενέσθαι*. — solely: *μόνον*. 20. it was *etc.*: not passive voice in Greek. Preserve the order.

by all who were on familiar terms with the lad, that they could accomplish a great deal by the aid of Cyrus. He made so much of his companions, that even their fathers, if they happened to want anything of the king, would prompt the boys to ask Cyrus to get it done for them, while he, for his part, deemed it of the utmost importance to gratify their wish.

Indeed, he won over everybody by his kindly spirit, and particularly Astyages himself. As for the latter, he could refuse no favor that Cyrus asked. On the other hand, it was apparent to all that the boy was exceedingly fond of his grandfather. Once, when the old man fell sick, he never left him for a moment; but even in the night, if Astyages wanted anything, Cyrus would be the first to perceive it, and would jump up most unhesitatingly to render any service which he thought would please the king.

Hunting

The supply of animals in the park was speedily exhausted with Cyrus' chasing and shooting and slaying of them, so that Astyages could no longer furnish live ones in considerable numbers. The boy, therefore, not wishing his grandfather to be at the trouble of searching for wild animals, and being at the same time very

2. by the aid: *διὰ* w. acc. 3. made so much of: *οὕτω γὰρ ἤσπ.* 8. *κ. πάντας μ. δὴ . . . μάλιστα δὲ κτλ.* 9. *ἐκείνος γάρ.*—refuse *etc.*: H. 1034, G. 1616, B. 435, cf. 46 22. 10. *ἐνδελος δ' αὖ κτλ.* 12. exceedingly: 8 17. 13. old man: 13 11.—fell sick: Ingressive Aorist. Reverse the order. 18. The Greek is simpler than the English. Not passive voice. 19. Gen. abs.—Place Cyrus' name last; but the king's comes to the front by contrast.

desirous of going out to hunt, entreated the king to send him forth in company with his uncle. "When I am hunting out there," he said, "I shall regard all the wild beasts that I see as kept for my especial benefit."

5 Accordingly, when Astyages came to see that Cyrus' heart was set on the business, he could not help granting the favor. He sent along with the lad, however, not his uncle only, but guards on horseback, to protect him from dangerous localities, and to be ready in case
10 any wild animal of the fiercer sort should make its appearance. In reply to the boy's eager inquiries the attendants explained what kind of animals were not to be too confidently approached, stating that while the wild sheep and asses were harmless enough, it would
15 not be safe to go very near to a bear or a wild boar. They added that dangerous places must be looked out for no less than animals, since men had frequently fallen over precipices with their horses.

To all this Cyrus gave the readiest attention. But
20 upon seeing a deer jump out, he forgot everything he had heard and gave chase, with an eye to nothing else except the direction of its flight. And somehow, while

1. **entreated**: Impf. 2. **his uncle**: 14 14 f. 5 f. Simpler in the Greek, which does not avoid repetition of word or phrase. It would be right, however, to say τοῦ ἑργου. 7. **the favor**: οὐδὲ τοῦτο, repeating the negative, H. 1030, G. 1619, B. 433. See also 7 23. 9. **Guide 91** 4. For the arrangement εἰ . . . θηρίων, Guide 74 8. 11. **inquiries**: use ptc. 12. **explained**: becomes a simpler word in Greek. 13. (**stating**) **that**: Inf. 14. **enough**: implied in the concessive μέν. 15. **be safe**: Vcb. ἔχειν, cf. 40 6. 16. **added**: the specific meaning of the verb is implied in καὶ τοῦτο. 17. **frequently**: πολλούς, or πολλάκις. See Vcb. ἥδη. — **with their horses**: H. 774 a, G. 1191. B. 392, 3 N. 19 f. Guide 94 13, 100 9.

taking a cross-leap his horse fell upon its knees, and came within a little of pitching Cyrus himself over its head. However, he kept his seat just barely, the horse got up, and upon coming to the level ground, with a cast of the javelin Cyrus brought down the deer, a fine large animal.

The boy was overjoyed. But the guards riding up began to berate him, pointing out what a risk he had run, and declaring that they would report his conduct. 10 Cyrus stood where he had dismounted, and was sorely troubled while listening to these words. But of a sudden, upon hearing shouts, he sprang upon his horse like one possessed; and when he saw a wild boar rushing straight toward him, rode to meet it, and with his full 15 strength took a well-aimed shot at the forehead and brought down the boar.

At this point Cyaxares also rode up, and declared that he had never witnessed such temerity. But Cyrus begged his uncle, notwithstanding these reproaches, to 20 permit him to carry home and give to his grandfather all the game that he had taken with his own hands. "He will scold, no doubt," he added, "if he becomes aware that I went off in pursuit. But let him even give me a whipping, if he will, after I have once given him 25 the game. And as for you, uncle, if you will grant me this favor first, you may end by inflicting any punishment you see fit."

7. began: Guide 94 18. 16. Vcb. *μέντοι*. 20. (all) . . . that: *ὅσα*. 21. no doubt: *δῆ*. 23. once: Aor., Guide 94 27. 25. end: H. 968 a, G. 1564, B. 653 N. 2. — any . . . you see fit: *ὅ τι ἂν δοκῇ σοι*. The English substantive is implied in the Greek verb. H. 716 b, G. 1054, B. 334.

A Grand Hunting Party

.After that, it seemed to Cyrus that their hunting in the park was mere fooling, very much like chasing creatures that were tied. He described to his companions how fine and large appeared the animals in the hills
 5 and meadows — deer springing skyward, as it were on wings; wild boars rushing to the conflict like courageous men. “You might see all this for yourselves, boys,” said he, “if your fathers would but let you go out to hunt.” “And indeed they would, easily enough,”
 10 was the reply, “if the king were to command it. All that you have to do is to mention it to him. Nobody is better able to prevail upon him than yourself. A sorry tale indeed you have to tell us, if such a talker as you is to fail to accomplish this thing, after all that you
 15 have got done for us before.”

Upon hearing this Cyrus screwed up his courage and went in to his grandfather with a little scheme. This was the way he began: “Tell me, grandfather,” said he, “if one of your domestics run away and you take
 20 him, what shall you do with him?” “What else,” replied Astyages, “but put him in confinement and compel him to work?” “But if he come back of his own accord, how will you do?” “Why, give him a whipping, that he may not do so again, and employ him as
 25 at first.” “Then it were high time,” said Cyrus, “for

1. after that: 20 3, or 55 9. — φλ. ἐδῶκουν . . . ὅτε, Guide 98 10.
 3. described: 38 19, 39 17, 42 2, or use λέγειν. 8. if . . . but: εἰ ἄρα.
 10. δεῖ δέ σε μόνον κτλ. 13. indeed: δῆ, cf. 10 23. — such a talker as you:
 δεινὸς ὦν σὺ λ. 14. ὁ τοσ. ἥδη ἡμ. διαπραξάμενος. 17. with a little scheme:
 ἐπιβουλεύσας τι.

you to make preparations for whipping me, as I have a design of running away and taking my companions on a hunt." "Then you have done well to tell me this beforehand," Astyages said. "I forbid you to stir from
5 the house. A pretty mess, were I to let my daughter's child get away like a stray calf, for the sake of a few morsels of meat!"

But although he talked in this way, the king nevertheless meant to go out hunting himself with Cyrus,
10 and to take along the boys as well. Accordingly he assembled a great many men on foot and on horseback, with the intention of driving the game together, so as to make a grand hunt. In order that his grandson might have his fill of the sport first, Astyages was for issuing
15 orders that no one should shoot before him. Cyrus, however, would not allow this, but declared that if the king wished him to enjoy the hunting, all of his mates must be permitted to contend freely in the chase. Thereupon Astyages gave permission, and taking his
20 stand enjoyed the spectacle of the lads vying with each other in pursuing the game and hurling their javelins, unable as they were even to be silent for delight, but giving voice like so many full-blooded young dogs. Nor did he give the order to go home, until they had
25 secured large numbers of game.

3. Guide 99 34. 4. forbid: with μή, H. 1029, G. 1615, B. 434. 5. Guide 81 24. 8. Cf. 53 27. 10. as well: τοὺς ἄλλους. 12. with the intention: 16 24, cf. 36 26. — so as: here ὥπως. 14. was for etc. Impf. 18. must: 7 7. — freely: ἐλευθέρως. 20. the spectacle: θεώμενος. 22. unable etc.: οὐδὲ σ. δυναμένους. — like (so many): ὥσπερ. 24. nor etc.: οὐδὲ μέντοι. — until: πρὶν, H. 922, 924 a; G. 1471, 2; B. 627. Cf. 41 23.

Cyrus returns Home

When Cambyses, the father of Cyrus, heard that his son was already taking manly deeds in hand, he summoned him accordingly to return, that he might complete the prescribed discipline of the Persian state. 5 Cyrus likewise, at this juncture, preferred to return, to avoid any displeasure on his father's part or censure from the community. Astyages, again, perceiving that it was quite necessary to dismiss his grandson, presented him with such horses as he particularly desired to take, 10 besides a great many other things which he packed up for him, and gave orders that the whole court, both young and old, should act as a mounted escort for Cyrus as he left the country. Then was there no one, it is related, but wept as they turned back, and Cyrus 15 himself took his homeward way with many tears. Many of the presents which Astyages had given him he distributed among his companions; and finally he took off the Median dress which he wore and gave it to one of them, thereby making known that it was he 20 whom he loved the best of all.

Now those who had received and accepted these gifts returned them to Astyages. The king took them and sent them home to Cyrus. Cyrus, in his turn, sent

1-7. Here the names hold prominent positions by antithesis. 5. **preferred**: Vcb. βούλεσθαι. 7. **perceiving** etc., very different from the M. Guide 97 13. 9. **such** . as: English idiom for relative pronoun. 13. **as he left** etc., look out for the ascending scale. 13. **Then**: 12 11.—**no one but**: H. 1003 a, G. 1095, B. 485 N. 1.—**turned back**: Impf.—**took his way**: Aor. 18. For the form of the relative sentence, cf. 24 25, H. 995, G. 1037, B. 485. 22. **returned**: *first* Aor., Vcb. ἐνεγκεῖν.

them back to Media again, with directions that any who had received a present from his hands must be allowed to keep it.

He resumes the Persian Discipline

Returning home under such circumstances, Cyrus
 5 was ranged for a year longer in the class of Boys. At first the boys are said to have taunted him with having learned luxurious habits among the Medes. Presently, however, upon seeing that he was still the stoutest of them all, they bowed down to him as before. In fact
 10 he ate and drank with the same relish as they did themselves; and if there was feasting upon any holiday occasion, he showed himself rather inclined to give of his own portion than to ask for more. Again, after passing into the class of Youths, here, too, he main-
 15 tained his superiority, in all required exercises, in endurance, in respect for his elders and obedience to those in authority.

Designs of the King of the Assyrians

In the course of time, after the death of Astyages, when Cyaxares, the maternal uncle of Cyrus, had suc-
 20 ceeded to the throne of Media, the king of Assyria, as

1. **directions:** use *ἐπιστέλλειν*.—**from his hands:** would be *παρά*, but better follow the M. (*ἐγὼ* becoming *αὐτός*).—**must:** 7 7, with Inf. act.
 5. **was ranged:** Vcb. *γενέσθαι*. 6. **to have taunted:** *σκώπτειν*, Guide 99 30.—In what follows, note idiomatic *ἦκειν*. 7. *ἔπειτα δέ, ὁρ μέντοι*. 9. **bowed down:** still infinitive construction, as *σκώπτειν* above.—**in fact:** *γάρ*.
 12. **showed etc.:** *φαίνεσθαι* might be used 1 14, but the Impf. stem alone is enough. Greek is simple, and avoids unnecessary amplification. 14. **main-
 15 tained etc.:** Impf. 18–20. Gen. abs. 20. Ingressive Aorists, H. 841, G. 1260, B. 529.

history relates, conceived a design of making himself ruler of all the nations round about him. This, he thought, would be easily accomplished, could he but render the Medes powerless; for of the neighboring
 5 tribes this one seemed to him the strongest. It is said that he had reduced all the Syrians to subjection, had already brought the Arabians and Hyrcanians under his sway, and was besieging the Bactrians. Next, therefore, with a view to his campaign against Media,
 10 he sends abroad to all his dependencies, likewise to Croesus, king of Lydia, to the king of the Cappadocians, and to many others. Some are said to have been persuaded by his arguments to form an alliance with him, while others were prevailed upon by means of bribes
 15 and largesses.

Cyrus takes Command of a Persian Army

Cyaxares, the son of Astyages, on becoming aware of the hostile design and the preparation of those who were combining against him, proceeded immediately to make such counter-preparations as he could at home,
 20 and sent to Persia also, addressing himself both to the community at large and to his brother-in-law Cambyses, who was its king. He likewise addressed Cyrus, in these words: "I beg you, if the commonwealth send any soldiers, to come as their commander; for I hear

1. design: *i.e.* the *will*. 3. Not passive voice. 8. was besieging: Guide 94 11.—Next: *ἐπειτα*. 9. with a view: 16 24.—campaign: 27 21 f. 19. at home: *αὐτός*. English ascending scale. 22. *πέμπων* δ. κ. π. Κ. τ. *ἔλεγεν*, 18 26.—The direct quotation here constitutes a real departure from the M.; *oratio directa* and *oratio obliqua* are essentially different.

that you have completed the ten-year course of the Youths, and are now in the class of Grown Men." Thus, upon Cyrus' acceptance of the proposal, the council of elders chose him commander of the troops 5 for Media.

He marches to Media

Being thus about to start upon his first military expedition, Cyrus begged his father to accompany him upon the march as far as the frontier. Cambyses assented, and after addressing their vows to Hestia, Zeus, and 10 the other gods they proceeded on their way. Immediately there were auspicious thunderings and flashes of lightning; and no one failed to mark that these revelations were signs given by the supreme deity.

When they arrived at the frontier, as they were about 15 to cross into Media, an eagle made its appearance on the right hand and preceded them; and not until they had prayed to the tutelary gods and heroes of the Persian land to grant a favorable and gracious passage did they undertake to pass the border. When, however, 20 they had passed over and had again offered prayer to the tutelary gods of Media to give them a gracious and favorable reception, father and son took an affectionate

6. about to: 34 1. 7. him: H. 683 a, G. 993, B. 471, cf. 55 18. 8. as-
sented: 26 10. 12. Note that *λαθεῖν* always has an object, expressed or under-
stood; and the object often becomes the subject in English: *ἀτακτῶν τοὺς*
θεοὺς οὐ λήθει, 'The gods do not fail to note that he is out of order,' 44 3.
—revelations: *φανέντα*, not as substantive; i.e. do not use the article, H. 673,
G. 945, B. 456. 13. signs: pred., not as in M. H. 669, G. 956, B. 449.—
given by: predicate Gen. (of possession), H. 732 a, G. 1094, B. 348, 1.
16–18. The English idiom is negative, the Greek positive. H. 976 b.
19. undertake to pass: Impf.

leave of one another ; the former returned home ; while Cyrus led the army to Cyaxares and the Medes.

Capture of Sardis

Learning that Croesus, the king of Lydia, who had retreated in the night on the homeward track, had
5 already arrived at Sardis, Cyrus at once marched upon the city. When he came to the stronghold in Sardis, he proceeded to set up his engines and prepare scaling ladders as speedily as he could. Instead, however, of making an attack upon the wall, the next night he
10 caused a force of Chaldaeans and Persians to ascend the fortification at a point supposed to be its steepest part and hence left unguarded. The way was shown to them by a Persian, a man who had been the slave of a member of the garrison in the citadel, and had knowledge of
15 a path leading down to the river, affording also means of ascent.

The heights being thus in possession of the enemy, the Lydians no longer remained within the walls, but all took to flight, wherever each could best save himself
20 throughout the city. Cyrus, marching in at break of day, issued an order that no man should stir from the

3. king of Lydia: 14 25. — had retreated: Aor. Distinguish Aor. and Impf. with care throughout this exercise. 6. stronghold: note the synonyms τὸ τεῖχος, τὰ τεῖχη, τὸ ἔρυμα, τὰ ἄκρα, ἡ ἀκρόπολις. The *arx*, from different points of view. 8. instead of *etc.*: 59 5. 9-12. Remember the order in the M. — hence: διὰ τ. — left unguarded: ἔρ. δυντα φυλάκων. — Men of Chaldaea and Persia were chosen to execute this ruse, because their native haunts being mountainous afforded them practice in climbing steep. 12. The passive voice in Eng. is often a device to secure a natural order. 14. had knowledge: Guide 95. 17-20. Many words are saved in turning English into Greek.

ranks. Croesus, however, supposing that the soldiers would plunder the city, shut himself up in his palace and began to call loudly upon the name of Cyrus. Whereupon his conqueror, before establishing his army
5 in camp, left a guard over Croesus, that no harm might come to him.

Cyrus and Croesus

Later in the same day he commanded Croesus to be led into his presence. When Croesus saw him, "All hail, *master!*" he exclaimed; "this name henceforward
10 Fate ordains is thine to hear and mine to utter." "All hail to thee likewise, Croesus," was the reply, "seeing that we are indeed mortals both. — But, Croesus, will you perchance give me a bit of advice?" "In truth, Cyrus," said he, "I could wish to find some good
15 thing for you; for I fancy it would prove good for me, also."

Cyrus accordingly went on to explain that it was the soldiers who must be helped. "Many toils and many perils have they undergone," he said, "and now they
20 believe themselves in possession of the wealthiest city in Asia, next to Babylon. Unless, therefore, they shall reap some reward of their labors, I cannot long retain their obedience. Now then I do not wish to turn the city over to them to plunder; for so not only would

2. plunder: 18 3. began: Guide 94 19. 4. *ἐκείνος δέ*. — before: 35 29.
5. harm *etc.*: 36 9. Here add *κακόν*. 7. later: 34 25. — in the day: *cf.* 16
27. 9. this n.: Vch. *δεσπότης*. 17. it was the soldiers: the Greek follows the
order of thought in a simpler way than the English. Guide 72 21. 18. must
be helped: choose between *δεῖ*, *χρή*, *ὀφελγτέον* (H. 990, G. 1597, B. 665),
ἀξιον 55 26, *ἀξιοῦν* M. 24. not only . . . but: *τέ . . . τέ*.

Sardis itself be destroyed, but in the sacking the worst class of men would have the best of it."

"Nay," said Croesus, "let *me* see to preventing a pillage and the robbing women and children of their
 5 lives. I shall say to the Lydians that I have given you a solemn promise, provided you would not plunder the city, that you should have by the free gift of the people any fine thing there is to be found in Sardis. When they hear that, I am sure that every fine thing in pos-
 10 session of man or woman in this place *will* come into your hands. And in the same way next year you will again find the city full of good and fine things in plenty; whereas, if you sack it, even your arts, which men call the wellsprings of luxury, will have gone to
 15 ruin. Now, when you have had a look at what comes in, you will be at liberty to consider anew the question of pillage."

Γνωθὶ σεαυτόν

"If you wish, then, Cyrus, I shall now tell you what has been the outcome of my dealings with the oracle of
 20 Delphi. For I have in truth, even as it is said, sedulously cultivated the favor of Apollo; and had I really known myself, I should have guided all my actions from the very outset in obedience to his commands. In fact, however, all my doings were of the contrary

3. see to etc. : διαπρ. ὥστε μὴ γ. ἀρ. μηδὲ κτλ. Vcb. γενέσθαι. 6. solemn promise: Vcb. ἡ μὴν. 11, 13. you will find: your arts: ethical Dat. H. 770, G. 1171, B. 381. 18-24. All one period in Greek, but in other respects simpler than the English. — No Aorist occurs until προσηνέχθην is reached. 21. really: Vcb. εἴπερ. Cf. ὥσπερ 'just as,' 'even as.'

sort in relation to Apollo. To begin with, when I ought to have questioned the god as to anything that I wanted, I neglected this for the sake of making trial of him, to see whether he could speak the truth. Yet 5 assuredly no one, not a god merely, but not even a man who is fair and good, loves those who disbelieve him. And so he, after coming to feel that he was disbelieved, was wroth with me and would not help me.

“Such, then, being the strange thing that I was 10 doing, when finally I sent to consult the god about issue, at first he gave me no answer at all. When, however, by means of many offerings that I sent, I began to believe that I had at last fully propitiated him, again I inquired what I was to do in order that children 15 might be born to me. And he replied that I would have them. And here indeed he spoke not falsely; nevertheless, it would have been better had they never been born. For, once born, they availed me naught, seeing that one was dumb from first to last, while the

1. **when I ought**: express either by parataxis, or by Acc. abs. H. 973, G. 1569, B. 658. There is no *ἄν* either way. H. 897, G. 1400, B. 607, cf. *ἐβουλόμην* 19 3. 3. **(for the sake of) making**: in Greek the participle does not imply purpose, but rather cause; in fact it *explains* the neglect. A participle is only a participle: it is a perverse habit to hunt up an exact logical relation for every participle, as none in particular may be implied, or two or three at once. So with the *cases*, Guide 101 27. 7. **coming to feel**: Aor. 8. **wroth**: 51 26. 9. **strange thing**: here means τὸ ἀποπειρᾶσθαι τοῦ θεοῦ. But in the M. the plural alludes to certain odd devices of Croesus, related by Herodotus I. 46-48. — **that I was doing**: the relative form is an English makeshift to secure a natural order of thought, cf. 123 17; there would be no relative in Greek. 10. **when finally**: *ὅτε δὴ*, with Impf. 11-13. **When . . . I began**: Guide 94 20. — **at last**: *ποτέ*. 14. Guide 71 36. 16. **here**: *τοῦτο*, H. 716 b, G. 1054, B. 334. 17. **better**: *κρεῖττον*. 19. **first to last**: Vcb. *τελεῖν*.

other, turning out excellently well, perished in the prime of life. Even by such misfortunes regarding my children was I oppressed, so that again I sent and asked the god what I should do to pass the remainder 5 of my life thereby most happily. And he replied to me:—

‘Thyself knowing, Croesus, happy shalt thou fare.’

“Delighted as I was with this prophecy, I believed that now at any rate the god meant to help me. For 10 what easier condition could he impose in offering happiness than this one? A knowledge of one’s own nature I thought belonged to everybody in the world. And truly, in the time that ensued, had I kept quiet, probably I should have had no fault to find with my 15 fortunes. But after the death of my son, having been prevailed upon by the Assyrian to take part in the campaign against you, Cyrus, although not competent to contend with you, then it was that I failed to know myself. At first, to be sure, though I encountered 20 every peril, I was delivered unharmed, and was not disposed to blame the god; but subsequently I fared otherwise—I came off by no means safely, myself nor mine.”

8. Remember that in the M. the personal pronoun is emphasized (by antithesis). Often so in Greek, rarely in English. Cf. 21 4, 9, 26 26, 32 21, 46 17, 24, 47 12, 14, 20, 22; so the third pers. 9 11, 20, 16 12, 23 12, 57 21. 9. meant: *βούλεσθαι*. 9–12. Remember the order and construction in the M. 14. probably: 44 3. 18. then it was: *οὕτω δὲ*.—failed to know: Ingressive Aor., negatively. 19. at first: *τὸ πρ*. 21. subsequently: 34 25.—fared: use *πράττειν*. 22. by no means: 31 20. See also H. 1030, cf. 32 9 f.

Thus again, now that many begged him to become their leader, offering him rewards, and declaring that if *he* were but willing to hold command, all would mind him and he could be the greatest man in the world, —
 5 by such talk Croesus allowed himself to be puffed up and spoiled. Accordingly, when he was chosen as leader of the war by all the neighboring princes, he accepted the command, in very truth not knowing himself, but fancying himself competent to war against the
 10 great Cyrus.

Εὐδαιμονία

It was the belief of Cyrus that Apollo would yet prove true in declaring that Croesus was to be happy through self-knowledge. And of all men surely Cyrus might make the best conjectures as to this matter; for
 15 at that juncture he had the power to effect it. Indeed, as he reflected upon the former prosperity of the Lydian king, he was moved with pity, and promised to restore to him the possession of his wife and his daughters, his friends, his servants, and a festive board
 20 even such as that wherewith they all had been wont to live.

For his own part Croesus averred that if Cyrus would do that for him whereof he spoke, he should himself thenceforward lead an existence the most blessed of all.

1 f. Gen. abs. 5. **allowed** *etc.*. Impf. 11. Guide 98 10. 13. The Vague Potential may be used when the time in mind is Past. Examples are numerous, Thuc. I. 9, 4, Herod. VII. 214. Cf. Shak. Hamlet V. 1 (contemplating a skull) "This fellow might be in his time a great buyer of land." Guide 100 2. 15. **at that juncture**: ἐν τῷ τ. 22. Not αὐτός. Cf. 57 7, though δέ alone would suffice. 24. **thenceforward**: ἤδη.

Of such an existence he declared that his wife had been the possessor; for that she, while participating equally with him in all comforts and all good cheer, had yet had no share of his anxiety to procure these blessings,
 5 nor of war and fighting. He thought, therefore, that he would owe new thank-offerings to Apollo, if Cyrus were to establish him in the same condition of life he had himself secured to her.

The Taking of Babylon

Advancing on the road to Babylon, Cyrus reduced
 10 the Phrygians in Great Phrygia, reduced the Cappadocians, and made subjects of the Arabians. From all these sources he made up Persian cavalry to the number of no less than forty thousand, besides distributing many horses belonging to the captives among all the
 15 allies. Thus he arrived at Babylon with a vast number of horsemen, a vast number of archers and darters, and slingers innumerable. When in the immediate vicinity, Cyrus first stationed his whole army round the city, and then rode over the circuit in company with his staff and
 20 officers of the allied force. Finally, after inspecting the walls, he withdrew his troops from the city.

When they had established their camp, Cyrus assem-

1-3. *had etc.*: Guide 99 30. 2. *while*: parataxis. 4. *share*: H. 734, G. 1097, B. 356. 8. *had secured*: Aor. *Indicative*, if expressed at all. Guide 86 4. 9. There must be a connective particle here, as everywhere. In The Taking of Babylon there is not one case of Asyndeton. Guide 92. — to B.: Vcb. *ἐπι*. The Genitive is really the same as with a verb of aiming or hitting (partitive). 17. Vcb. *πρὸς*. 18. *stationed . . . round*: Vcb. *ῥοῖσιν*. Express the stationing merely as a fact, but make the riding descriptive. Guide 94 8. The Greek would also speak of Cyrus taking the ride *in person*. 20. Not a new sentence in Greek.

bled the commanders and addressed them. "Men of the allied armies, we have viewed the city from every side. Now as for taking such strong and lofty walls by assault, I for one am at a loss to see how the thing can
5 be accomplished. On the other hand, the more people there are in the city,—seeing they do not come forth to fight,—the more speedily I suppose their capture can be effected by famine. Unless, therefore, you have some other plan to propose, this is the way I say the
10 siege must be conducted."

And Chrysantas said: "Then, too, is there not the river yonder, flowing through the middle of the city, with a breadth of more than two furlongs?" "Yes, indeed!" rejoined Gobryas, "and deep enough to be
15 over the heads of two men, the one standing upon the other's shoulders; so that the river makes the city even stronger than do the walls." "Well, Chrysantas," said Cyrus, "leaving alone all that lies beyond our power, what we have to do is to measure off without
20 delay such portion of the distance as falls to each of us, and go to work and dig a trench, as wide and as deep as possible, that we may need the smallest possible number of guards."

Accordingly, measuring the distance round the wall,
25 leaving only room enough for large towers at the banks

3-5. Here the M. ought to have been committed to memory *verbatim*. — *ὅπως ἂν τις ἔλοι*, Vague Potential in indirect question. 13. **with**: H. 968 b, G. 1565, B. 653 N. 3. 18-21. **all etc.**: Vcb. *ὅσος*. 19. **have to do**: *χρῆ*. — **measure and dig**: Guide 100 16. 21. **go to work and dig**: Impf. 24-25. **measuring**: the middle is not needed here as above 19. — **room**: Vcb. *λίπεῖν*. — **at the banks**: Vcb. *ἀπὸ*.

of the river, he proceeded to dig on either side of the fortification a moat of enormous dimensions. The earth the besiegers threw up on the side toward themselves. First he built towers at the river, to convey the strongest possible impression that he was getting ready to invest the city. Then he erected a great many towers also upon the earth which was thrown up, in order to have a very large number of guard-stations.

While this work was going on, the people within the walls made merry over the siege, averring that they had provisions for more than twenty years. Upon hearing this, Cyrus divided his army into twelve sections, each to keep guard during one month in the year. When the Babylonians heard of that, they ridiculed the besiegers more than ever, amused at the prospect of being watched by Phrygians, Lydians, Arabians, and Cappadocians, all of whom they regarded as more friendly disposed toward themselves than toward the Persians.

The digging of the trenches was now completed. Cyrus had heard of a certain festival in Babylon, when the whole population spend the entire night in drinking and revelry. Waiting for this occasion, as soon as it

2. **The earth**: not a new sentence. The Greek does not mind the change of subject, hence has no need to mention 'besiegers.' 4. **to convey the impression etc.**: εὐκλέναι with ptc. Dat. 9. Guide 93 12. 10. **averring**: implied in ὡς with ptc. 12. **into sections**: Vcb. νέμειν. — **each etc.**: Acc. abs. H. 974, G. 1570, B. 658 N. Cf. also 52 12 and 16 24. 14. **the Babylonians**: strongly contrasted, cf. 57 7. 15. Guide 90 32. — **being watched**: not passive voice. 18. **themselves**: Vcb. σφᾶς. 19. **completed**: Guide 95. Cf. 132 20. 20. **heard of**: Guide 97 10. 22. **(waiting for) this (occasion)**: the force of this expression is conveyed in Greek by placing the relative before the antecedent clause. Thus often, cf. 5 1 f., 21 12 f., 30 10, 42 29.

grew dark he took a large force of men and opened up the trenches to the river. This being done, the water began to move down the trenches in the night, while the way through the city gradually became passable for 5 men. While the river way was thus made ready, Cyrus issued an order to the Persian chiliarchs of both horse and foot to appear before him, each with his command drawn up two-deep; the allies to follow in the rear, drawn up in the usual manner. They accordingly pre- 10 sented themselves. Cyrus sending down his working force, foot and horse, into the dry part of the channel, ordered them to take note when the bottom of the river became traversable.

When these reported that the passage was clear, they 15 finally began their march. Of those who met them, some were struck down and slain, some turned and fled to the heart of the city, some fell to shouting. Gobryas and his men joined their voices to the others, pretending to be revellers themselves; and proceeding the 20 quickest way they could, arrived at the royal residence. The troops under the command of Gobryas and Gadatas found the gates of the palace closed; but those who had been detailed against the guards of the vestibule burst in upon them, where they were drinking by a 25 brilliant light, and immediately put them to the sword.

A great din and clamor ensued. The people inside

2. **done**: Vcb. *γενέσθαι*. 3. **began**: Guide 94 18. 4. **gradually**: implied in the Impf. stem. 7. **with**: *ἄγων*. H. 968 b, G. 1565, B. 653 N. 3. 12. **when**: Greek 'whether,' 'if,' Vcb. *εἰ*. 16. **some**: always accent the article when used as a pronoun, *ὁ μὲν, ὁ δέ, etc.* H. 654, B. 443, 1. — **slain**: Vcb. *ἀποθάνειν*. 26. Use the Historical Present freely along here.

perceiving the uproar, the king commanded them to see what was the matter, whereupon some opened the gates and ran out. When Gadatas and his men saw the gates standing wide they burst in, and following up
 5 with blows the fugitives who retreated within the building, came to the king himself. They found him already risen from his seat, holding the sword that he wore drawn from its scabbard. He was soon overpowered by the numerous force of Gadatas and Gobryas; while
 10 his courtiers fell dead one by one, some endeavoring to screen their persons, others in flight, others still making whatever defence they could. Cyrus sent his squadrons along the various highways, with orders to slay such as they found abroad; while as for the people in
 15 the houses, those who understood Assyrian should proclaim that they were to remain within; if any one were caught outside, he would be despatched.

While this was going on, Gadatas and Gobryas arrived. And first of all they gave thanks to Heaven,
 20 for that their vengeance upon the wicked king was now complete; then they covered the hands and feet of Cyrus with kisses, with many tears and other manifestations of their joy. When day dawned, and those who held the heights perceived that the city had been taken

5. **with blows**: ptc. 7. **risen** *etc.*: Vcb. *στήναι*. — **that he wore**: see 118 18 note. 8. **drawn** *etc.*: Guide 95 10. Greek is simple. 8-12. Here the descriptive Past-Imperfect sets in again. The Historical Present stands for a Past-Aorist. 9-12. The M. should have been got by heart. 11. **others still**: Vcb. *γέ*. In a series *γέ* gives a new turn to the thought, *cf.* 45 1. 13. Guide 99 6. 18. *Cf.* above 130 9. — Gadatas and Gobryas were Assyrians who had been wronged by their own sovereign, and gone over to Cyrus. 22. **tears** *etc.*: use participle.

and the king was dead, they surrendered the heights also. Cyrus immediately took possession, sent garrisons to occupy the heights, and gave up the dead to their relatives for burial.

Cyrus' Dower

5 When in the course of their march they arrived at the Median territory, Cyrus turned aside to visit Cyaxares. Greeting him affectionately, Cyrus said: "A house has been set apart for you in Babylon, Cyaxares, as a royal residence, that when you visit the city you may
10 have private quarters for your accommodation. And I bring you likewise many fine presents now." Cyaxares accepted the gifts, and declared that he would give Cyrus his daughter to wife—the same whom Cyrus as a child, when at their house, had often tended. And he
15 said he would give as her marriage portion the whole land of Media. To this Cyrus made reply, that for the family and for the maid herself he had naught but praise; that he preferred, however, before ratifying the contract, to have the consent of his father and his
20 mother. With these words he proceeded on his way to Persia.

5. Hist. Pres. in both clauses. 7. The direct quotation is an essential departure from the M. Conversely below, 12 ff.—In the M. the 'house' and the 'residence' are not the same. 10. **accommodation**: Vcb. ἀγαγέσθαι. 11. **now**: beware of the ascending scale, Guide 70 13. 13. **to wife**: predicate substantive.—Do not repeat the name in Greek, where the masculine and feminine forms make all clear. 15. **marriage portion**: Vcb. δοῦναι. The dowry is given 'over and above' (ἐπὶ) the bride. 17. ἐπαίνῳ is a polite form of declining (here, provisionally) an offer. 18. The English idiom is **negative** in form; the Greek shows the sense by the order, cf. 16 1 f.

The Charge of Cambyses

Being at once the king of the Persians and the father of Cyrus, Cambyses was naturally a well-wisher to both parties. It was his right, as he affirmed, so far as he recognized what was good for both, to recount it in public
5 before them all. In the past, he said, the Persians had made his son great by giving him an army and appointing him its leader, while Cyrus, at the head of it, had made them famous, not in Asia only, but throughout the world.

10 "Now then," said the king, after assembling the authorities and inviting his son into their presence, "if ye wish to be to each other the authors of many blessings, continue hereafter to see things as ye see them now. Do not thou, Cyrus, becoming elated by thy
15 present fortunes, undertake to govern the Persians in a spirit of inequality; nor do ye, fellow-citizens, ever envy him his power and attempt to depose him from the command." In order that the good event might come about, the Persians and Cyrus offered sacrifice in
20 common, and calling the gods to witness they made a covenant. He swore that in case of an invasion of the Persian territory, or any attempt to break up the Persian customs, he would come with all his might to

1. at once: τέ . . . καί. 3. his right: Guide 98.—as he affirmed: not parenthetical in Greek, but in about the same position. 10. Paraphrase this; the Greek will hardly bear so long an interpolation inside a direct quotation.—In translating, never interchange *oratio directa* and *oratio obliqua*. The difference is an essential one. 13. continue to see: i.e. γιγνώσκειν, not γινώσκειν. For the meaning of the verb here, cf. 3 28 f. 14–18. Negative commands; see 112 15 note.

the rescue. And they, for their part, swore that if any one were for suppressing the rule of Cyrus, or if one of his subjects were to undertake to revolt, they would come to their own rescue and to his, according to his
5 order.

Thereafter, so long as Cambyses lived, his was the kingdom among the Persians. But upon his death his son Cyrus became king. And whenever he came to Persia he performed in behalf of the community the
10 same sacrifices that had previously been performed by his father. But when Cyrus was away from home they selected from the nation that man who seemed to be the noblest, and bade him fulfill the rites of religion.

Length and Breadth of the Empire

Hear, O people, what proclaims your king. — “Upon
15 the completion of a year I shall assemble forces at Babylon, until they amount to six hundred thousand foot and a hundred and twenty thousand horse. Then, when my preparations are all made, I intend to set in motion an expedition for the purpose of reducing all
20 the tribes that inhabit the region between Syria and the Erythraean Sea. Next after that, if all go well, I hope to take the field against Egypt.

“Thenceforward my empire will be of such extent as to have extremes uninhabitable by reason of heat,
25 or cold, or excess or lack of water. I shall myself

6. so long as: cf. 4 12. Definite relative clause. — his: ἐκείνου. 8. Ingressive Aorist. 14. Ἀκούετε λεῖψ. — proclaims: Vcb. ἀγορεύειν. 16. until: Guide 91 35. — amount: γένεσθαι. 18. all made: Guide 95. 21. all go well: 28 2 f. 22. take the field: 27 21 f.

dwell in the central portion thereof, passing the Winter season in Babylon, where the climate is sunny; the Spring at Susa; and Midsummer at Ecbatana. This I shall do, to the end that I may live in the mildness
 5 and the coolness of perpetual Spring.

“And the disposition of the people toward me will be such that every nation will seem to be the worse off if it cannot send to me any fine thing that either grows or is raised or manufactured within its territory. Every
 10 city will feel likewise, and every individual will think that he might become rich if he could but gratify me in something. For, receiving from each community that whereof the givers possess an abundance, I shall give in return that of which I perceive they have but
 15 little.”

Συσκευάζου, ὦ Κῦρε

Thus the years rolled on, until Cyrus, now a very old man, arrived in Persia for the seventh and last time during his own reign. His father and mother were, in the course of nature, long since dead. He, as was his
 20 wont, offered the regular sacrifices and made the customary distribution of gifts. This done, he lay down to sleep in the royal house of his fathers.

That night a dream, as Xenophon relates, appeared to Cyrus, whereby God meant to indicate that the end
 25 of his life was near at hand. He dreamt that one of mightier than human mien came to him and said, “Cyrus, get ready for a march; thou wilt go now to

1. dwell: Vcb. *διαίτα, διαιτᾶσθαι*. 16. until: 58 17. 21. done: not passive voice. 23. Xenophon: 35 10. See also 37 10. 26. said: Guide 99 39.

join the gods." Awaking, he immediately proceeded to offer sacrifice to the paternal Zeus and to Helios, as is the Persian custom, upon the heights; and to them and to all the gods he prayed that they would
 5 accept the victims which he brought as thank-offerings for many noble successes in the past. He owed them deep gratitude, he averred, for that he, on his side, had ever recognized their care, and had never felt greater pride in his good fortune than becomes a
 10 mortal man; and he besought them to bestow blessings now upon his children and his wife, upon his friends and his native land, and to grant unto himself an end even such as the whole life which they had given.— After the prayer he summoned his sons into his pres-
 15 ence to hear his last injunctions.

Last Words of Cyrus the Great

Perceiving clearly as he did that the end of his life was near, and wishing to indicate with certainty the succession to the throne, that it might not become a subject of dispute and cause trouble for his sons, Cyrus
 20 gave the chief sovereignty to the elder; to the younger, the viceroyalty of Media and Armenia. In this way, he declared he could not see what human delectation either of them would ever lack. And he solemnly enjoined upon his sons that they should honor one
 25 another, if they cared at all for gratifying their father. He denied that they could know for certain, that their

3. Const., 16 1-5. 8. Not Perf. stem. Avoid past phase. 14. prayer:
 52 4.—injunctions: use ἐπισκῆπτειν. 23. solemnly: 12 1, or 8 17.
 24. enjoined: ἐπισκῆπτειν, with Inf. 26. denied: Vcb. φάναι.

father was as nothing any more, after departing from this human life: for himself, he had never been brought to believe that the soul lives while inclosed within the mortal body, but after being released there-
 5 from is dead. — If, then, they believed as he did, the dying man affirmed, they would respect his soul, and would do all that he asked; for he believed that the soul leaves the body, and does not die with it. Yet, though it were otherwise, let them at any rate so fear
 10 the gods and stand in awe of all mankind as never to be guilty of aught impious or unholy, in word or deed.

The Death of Cyrus the Younger

They had not yet arrived at the place where they were to halt, when a Persian, one of Cyrus' faithful followers, came in view, riding at full speed. When
 15 near, he shouted to all whom he met that the king was approaching with a large army ready for battle. Then all were alarmed, lest the enemy might fall upon them while in disarray. Cyrus, springing from his chariot, donned his cuirass and mounted his horse, while the
 20 Greek commanders gave orders to their men to equip themselves at once. At first there was great confusion; but presently, with much ado, they got into position, each in his proper place. They were drawn up as follows:

9. **though**: Vcb. *ἐλ*. — **let them** *etc.*. still Inf. 10. For the negatives, H. 1030, G. 1619, B. 433. 12. Remember the connective, Guide 92. Here *καί*, as often in this M., in accordance with its character of rapid narrative. Cf. Battle of Coronea. 13. **halt**: Vcb. *λύνειν*. — **when**: for the word, 57 10; the construction, which is rather modern, is used by Xenophon twice in this M. 17. **them**: Vcb. *σφᾶς*. 21. **at first**: 19 13. 22. **but presently**: 25 7. 23. **as follows**: 11 16.

Clearchus on the right, by the Euphrates, and stationed by him a thousand foreign cavalry together with the Greek peltast force; on the left, Menon, and Ariaeus the lieutenant of Cyrus; Proxenus and the rest of the
5 Greeks in the center.

Before the enemy came in sight, a white cloud of dust was seen extending far over the plain. Some time later, as they drew near, there was a gleaming of brass, and directly the lances and the lines of men were
10 visible. Cyrus in person, riding past, shouted to Clearchus to lead his army against the enemy's center, since the king was there; if they should be victorious at that point, their whole work had been accomplished.

The Greek army, remaining just where it had halted,
15 was forming its lines as the men still continued to arrive, while the foreign force advanced with even front. At this juncture, Cyrus left his own position and rode along to make inspection, directing his gaze alternately upon friends and foes. Riding up to meet
20 him Xenophon of Athens, who was in the Greek army, inquired of Cyrus if he had any word to communicate. Cyrus stopped and directed that all should be informed that the sacrifices were propitious. As he pronounced these words he heard a murmur passing through the
25 ranks, and inquired as to the meaning of it. Clearchus explained that the watchword was being passed along, now for the second time. Cyrus then asking what the watchword was, Clearchus replied, "Zeus the Deliverer

1. stationed: not passive voice in Greek. 22. stopped: Vcb. *ιστάται*.
27. Cyrus . . asking: *ἐρωμένω*.

and Victory." Though wondering who promulgated the sign, Cyrus nevertheless seemed pleased and declared that he accepted it.

The two lines were about three furlongs apart, when
 5 the Greeks sounded the paean and began their advance upon the enemy. As they proceeded there was some undulation of the line, whereupon the portion left behind began to go on the double-quick. When this occurred, the others also ran; and all raised the war-
 10 shout to Enyalius, and made a clatter with their shields against their spears, to frighten the horses of the enemy. And not a single arrow had yet reached its mark, when the foreigners turned and fled. Here the Greeks pursued, preserving their order as far as pos-
 15 sible, and called to each other to open ranks when they saw the scythe-chariots coming, which were speeding in every direction, without their drivers. Only one of the Greeks was overtaken in this way, and no harm came even to him.

20 When the immediate followers of Cyrus saw the Greeks victorious and in pursuit of the forces opposed to them, they began to make their obeisance to him as king. But even so he was not induced to take part in the pursuit, but still held in close array the body of
 25 six hundred cavalry which attended him. Being well aware that the king occupied a central position in the

1. *though etc.*: 58 13, 15. 2. *seemed*: here *φαίνεσθαι*, not *δοκεῖν*. 5. *began etc.*: Vcb. *ἄρχειν*. The word in the M. is probably not from *ἔρχεσθαι*, which is very rare in Attic prose in the Past-Imperfect, as well as in Subjunctive, Optative, Imperative, and Participle. 22. *began to make*: Guide 94 19. 23. *he*: see 126 8 note.—*induced*: Vcb. *ἀγαγείν*.

Persian army, Cyrus watched attentively to see what he would do. So much the more numerous were the royal forces, that the king, though he held the center of his own, was yet brought beyond the left wing of Cyrus; 5 and at that moment, perceiving that no one engaged him in front, he proceeded to wheel about for a flank movement.

Here Cyrus, fearing lest the king might get in the rear of the Greek army, rides to the attack; and charging 10 with his six hundred, he overcomes the force marshaled in front of the king and puts the six thousand to flight. At the same time that the rout occurred, however, the six hundred of Cyrus were also scattered, as they gave themselves up to the pursuit, except a 15 very few who remained about his person. While with them, on espying the king he straightway exclaimed, "I see the man!" and rushing upon him struck at his breast, piercing him through the cuirass; but as he dealt the blow he was himself forcibly struck by a 20 javelin below the eye. In the conflict that ensued Cyrus and eight of his noblest followers were slain. The king was subsequently cured of his wound.

Traits of the younger Cyrus

When the kings of ancient times had donations to confer, they were wont to summon in the first place 25 those who had proved their bravery in war, seeing that

16. Xenophon must have reflected on this scene when he composed the deathbed injunctions of the elder Cyrus. Cf. esp. 32 25-28. 23. of ancient times: 63 1. 25. proved *etc.*: Vcb. γένεσθαι,

no good comes of tillage far and wide, unless it have its defenders. In the second place, they invited such as best equipped and rendered productive their estates, in the belief that even the valiant could not live, were
 5 the tillers of the soil not there. "I now," observed Cyrus once upon a time, "might fairly receive the donations due to both parties; for I am as good at improving the country as at defending the improvements; and I could wish to gain renown no less for ren-
 10 dering the land productive than for warlike prowess."

Yes, to be sure, Cyrus would have proved an excellent ruler, had he not been slain on the expedition that he made to fight with his brother for the crown. A convincing proof was furnished by the fact that all
 15 were prompt to obey him and ready to stand by him in the hour of peril. The king's friends would hardly have fought with him while living, or died with him when he died, as Cyrus' followers fought and died for their leader.

20 Lysander the Lacedaemonian had a guest-friend in Megara, to whom they say he related once upon a time how many friendly offices were shown him when he conveyed to Cyrus the presents of the allies, espe-

1. no good (comes): Vcb. *ὄφελος*. The copula is regularly omitted with this word, as with *ἀνάγκη*, *χρῆς*, *ἔτοιμος*, *ῥάδιον*. — Guide 81 24. 4. in the belief etc.: 50 14. — were etc.: Guide 75 19. 5. *oratio directa*, an essential variation from the M. — I now: 46 24. 7. as . . . as: *τέ . . . καί*. 11. yes: Vcb. *γέ*. 14. convincing: *μέγα*. — was (furnished): simply *ἦν*, or *ἐγένετο*. The verb in the M. is not passive but middle (subject, Cyrus). 16. hardly: *οὐ πᾶν*. 20. had: *εἶναι* has the first position in narrative and descriptive statements, cf. 57 14. 22. how many etc.: *ὅσα*. The substantive is implied in the verb. Not passive voice in Greek. 23. especially: Vcb. *ἄλλος*.

cially in that the prince exhibited his park at Sardis. While they were walking round together in the park, Lysander greatly admired everything and said, "Would I might also see, O Cyrus, the happy man who measured off and arranged these fine trees! Who is he?" Cyrus, pleased at hearing these words, replied, "You will not only see him, but will shake hands with him, if you wish. I arranged them all myself, and some, too, I planted with my own hands."

Καλοκάγαθία

10 To Critobulus, one of his companions, Socrates related circumstantially how he came to meet a man who seemed to him truly to deserve the appellation "fair and good." His study of the matter, as he turned it over in his mind, appears to have been
15 about as follows: "How, pray, am I to investigate the people who bear this worshipful title of 'fair and good'?—to make out what work they do to deserve such a name. As for the good joiners, good smiths, good painters, good sculptors, and the rest of that ilk,
20 I have already gone the round of them and viewed their works which are approved as *fair*. But here the man himself is called fair; and, besides, to fair is added *good*: so that, perhaps, if I see anybody who is fair, I might go to him and endeavor to make him out, and

2. *while etc.*: ptc., H. 624 d, G. 914, B. 319. 3. Vague wish. 8. *some*: Vcb. 8s. 10. Critobulus: 48 20. — *his companions*: οἱ συνόντες. 14. ἐνθυμεῖσθαι πρὸς ἐ. — 15. *about as follows*: 29 22, add τις. 15. The change to primary phase is an essential departure from the M. 17. *do to deserve*: cf. 19 17, 23, 42 28, 46 16. 21. *but here*: νῦν δέ.

thus find the fair and the good in combination. However, that is not very apt to be the case: many with whom I fancy I am already well acquainted are fair in person, but sorry enough as to their souls. I believe, 5 therefore, I will let alone the fair appearance, and go straight to one of the very persons who are called 'fair and good.' Now then, as I hear that Ischomachus is so named by everybody, men and women, Athenians and strangers, I shall endeavor to have an interview 10 with him."

One day, accordingly, Socrates, — as he related to Critobulus, — when he saw the man seated apparently at leisure in the colonnade of the temple of Zeus the Liberator, approached him, and taking a seat by his 15 side addressed him: "How comes it, Ischomachus, little accustomed as you are to be at leisure, that I find you seated? Almost always I see you in the market-place, engaged in some business, or certainly anything but unoccupied." "Nor should I be unoccu- 20 pied now," said he, "had I not agreed to await certain friends from abroad in this place." "But when you are not attending to something of this sort, pray tell me," said Socrates, "where do you spend your time, and what do you do? I am strongly desirous of ascer- 25 taining from you, how in the world you employ yourself to have earned the name of 'fair and good.' You certainly do not pass the time indoors. Nothing in your appearance bears evidence of that."

4. I believe *etc.*: Guide 74 8. 8. by: Vcb. *πρὸς*. Not quite the same in meaning as *ὑπὸ*.

To this, with a smile, Ischomachus replied, that by what name people who happened to be talking with Socrates were pleased to call him, he knew not; those who sought him out on serious business called him
 5 plain *Ischomachus*, adding the name of his father. "As to your question, now, Socrates," he went on to say, "I certainly do not pass the time indoors by any means. Be sure, my wife is abundantly capable of managing everything there is to be done in my house."

Ischomachus' Instructions to his Wife

10 Nay, but here, too, is something, I said, that for my part I should be extremely glad to learn from you, Ischomachus; and that is, whether you yourself educated the woman to such accomplishment, or whether
 15 she already knew how to manage what devolves upon her, at the time you took her from her father and her mother. "And what *could* she know, Socrates," said he, "at the time I received her?—when she came to my house a girl not yet fifteen years of age, whose
 20 whole life up to that moment had been carefully watched, to the end that she should see as little, hear as little, and say as little as possible. Ought you not to be content, if when she came she knew no more than how to weave a garment of a stent of wool or inspect the wool-work weighed out to the maids?"
 25 Then, said I, did you, Ischomachus, yourself educate

1. to this: 51 4. 2-4. The relative clauses become participles in Greek.
 10. The re-translation of this exercise will often require strict memorizing of the M. 16. Guide 71 36. 21. Guide 90. 23. weave: the Greek says 'exhibit,' i.e. deliver, all woven, Vcb. δεικνύωαι.

the woman to a competency for her position in all other respects? "Not, indeed," replied he, "not, Socrates, till I had done sacrifice, and had prayed that I might be led to teach and she to learn that 5 which for both of us was the best!" Now for Heaven's sake, Ischomachus, said I, what was the first thing that you undertook to teach her? Tell me the story; I had rather hear you tell this tale than describe the finest gymnastic or equestrian contest 10 in the world!

"Why, then, Socrates," he replied, "after she had begun to get used to me, and was gentle enough to be willing to converse, I questioned her somewhat in this wise: 'Tell me, my wife, did you ever give thought 15 to this thing, what end your parents and I can have had in view when they gave you to me and I took you? It was the deliberations of your parents on your behalf and my deliberations on mine, wondering what partner of hearth and home either of us could best take, that 20 resulted in my choosing you, and your father and mother making their choice, such as fate permitted, of me. Now, then, we have this house in common. I make a showing of all my property to go to the common fund, and you have put in all that you

2. other respects: look out everywhere for the English ascending scale, Guide 70 13. 2. not till: Vcb. *πρίν*. 4. be led: to a religious Greek *τύχη* (*τυγχάνειν*) would be equivalent to divine guidance. 5-7. Translated by Cicero, *quid igitur, pro deum immortalium fidem, primum eam docebas?* 8. Connective *ὥς*, Vcb. Thus often *ἐπεὶ*, instead of *γάρ*. 11. had begun: Guide 94 21. 15. can have had: *ποτέ*. 17. Preserve the order in the main; the idioms are very different. As usual, the Greek is far simpler than the English.

brought as marriage portion. And what we need to be reckoning up is not, which one of us has contributed numerically the larger share; but this is what we are to know for certain, that whichever of us 5 proves the best partner in the business, that one's contribution is worth the most.

"To these words, Socrates, my wife replied, 'But in what thing,' said she, 'would I be able to act with you? It is on you that everything depends. My 10 mother said that *my* business was to behave well.' 'By the powers,' I exclaimed, 'exactly what my father said to me, wife! Yet 'tis a mark of prudent behavior, certainly, in man or woman, to take the best possible care of what one already possesses, and adopt every 15 fair and honorable means of getting as much as possible more.' 'But what,' said my wife, 'do you see that I can do to help in increasing the estate?' 'Truly,' said I, 'if there be something which by the divine gift of nature you are qualified to perform, with the sanc- 20 tion of human law, try to do *that* as well as you possibly can.' 'And what is that?' said she. 'Not, I fancy, the least weighty matters,' was my reply, 'unless for-

1. brought *etc.*: Vcb. ἐνέγκασθαι. 3. this: Vcb. ἐκεῖνος. 10-12. The largest ingredient of καλοκάγαθία is σωφροσύνη, cf. 46 2, 52 18, 61 29. Vcb. σώφρων. The Romans translated σωφροσύνη by *temperantia* or *modestia* (*modus*, *modestus*). Ischomachus is a trifle sly in the turn that he gives to the σωφρονεῖν of his wife. 13. Clauses "final of care or effort" (ὅπως with future Ind.) are copiously illustrated in the M. See the list H. 885. Πειρᾶσθαι usually takes the Infinitive. Sometimes Xenophon forgets that he has said ὅπως, and the Infinitive follows it, 43 25. 20. that: made forcible in Greek by placing the relative before the antecedent clause, see 130 22 note. 22. weighty: ἄξιος (ἀγεῖν 'weigh').

sooth, it is the least weighty matters that are presided over by the queen bee in the hive! For I believe, wife,' " so Ischomachus told me that he said to her, " 'I do believe, that particularly in making up this 5 yoke-pair which is called male and female, the gods gave profound consideration to its mutual helpfulness in union — by originally adapting, as it seems to me, the nature of the woman to the works and cares within, and the nature of the man to the works and cares with- 10 out. The body and the spirit of the man they so equipped as to be better able to endure extremes of heat and cold, long journeys and marches afield — thus imposing on him the outside labors; while in creating the body of the woman with less power in these direc- 15 tions, thereby, as it seems to me,' " Ischomachus declared he said, " 'God enjoined upon her the inside labors. Because the nature of both is not equally well adapted to the same things all round, for this reason the man and woman have greater need of each other, 20 and the pair has been made more helpful unto itself, the one yoke-fellow being able to do those things in which the other yoke-fellow is deficient. It behooves us now, my wife,' said I, 'knowing as we do what duties God has severally enjoined upon us, to endeavor 25 to perform them severally, in the best possible manner.'

" 'Custom likewise adds its sanction,' " he continued, as he told me, " 'in joining man and wife together; and

2. **I**: emphasized in Greek, see 126 8 note. 3. **so Ischomachus etc.**: ἔφη φάναι. Greek simplicity. 7. **it seems**: Guide 98 10. 21. **in which**: ἃ in the M. is under the influence of δυνάμενον. ἐλλείπεται alone would have the genitive. 26. Custom and law are covered by the same word.

what God has given either one the more power to do, that the law declares is well. It is handsomer for the woman to abide within than to tarry without, while for the man it is more unhandsome to remain within than
 5 to attend to the affairs without. And in case of any one contravening these laws of nature, it may be that Heaven does not fail to note that he is out of order, and he pays the penalty for neglecting his own business and doing the woman's work. — And it seems to
 10 me,' I added, 'that the queen bee has just such a set of labors divinely imposed upon her to perform.'

" 'And pray how can it be,' she said, 'that the queen bee has labors just like those which I have got to do?' 'Because,' said I, 'she, too, remaining within the hive,
 15 will not suffer the bees to be idle, but sends forth to their work such of them as must be busy without. The honey that each one brings in she takes note of and receives, and saves it all until there be need to use it. Then, when the proper time for using it has arrived,
 20 she dispenses to each one of the bees its just portion. Furthermore she has charge of the construction of the combs within the hive, that they may be framed with excellent despatch; and she attends to the rearing up of the progeny that comes to light. And when the
 25 rearing is complete, and the young bees are equal to labors of their own, she sends them off to found a new community, with one of the number as their queen.'

2. is well: Guide 97 5. 6. **contravening**: Vcb. *παρά*. 7. **fail to note**: cf. 15 23, 121 12 note. 12. **pray**: Vcb. *ποῖος*. 18. **until**: Guide 91 35. 24. **progeny**: *τόκον* stands in the M., instead of the Gen. which *ἐπιμελεῖσθαι* regularly takes, because it is the anticipated subject of *ἐκτρέφεται*. H. 878.

“ ‘And is this, then,’ said my wife, ‘what *I* will have to do?’ ‘You will certainly have to remain indoors,’ I said, ‘and help in sending forth those domestics whose work is done outside; while such of them as have
 5 inside work to do, you must oversee. You must receive the produce that is brought into the house: as much of it as needs to be expended must be disbursed by you, while any surplus that needs to be put by, you must look out for, and take care that the store intended
 10 for a year be not used up in a month. When your wool has been brought in, you must see that garments are woven for any who need them. Yes, and you must have the cereals admirably prepared for food. — There is just one of the duties devolving upon you,’ I said,
 15 ‘that will perhaps seem a trifle ungracious: if ever a member of the household is sick, you must see to it in every case that he is tended and made well.’ ‘Nay, rather say most gracious,’ she rejoined, ‘at least if those who have been well tended will thank me and
 20 be more friendly than ever.’

“Then I,” pursued Ischomachus, “admiring her answer, said: ‘Is it not of precisely such attentions on the part of the queen bee that the disposition of the other bees toward their leader comes? — so that when

5. **must**: the M. well illustrates the construction of the verbal adjective in *-τός*, H. 988–992, G. 1594 ff, B. 633 ff. 9. **that the store etc.**: Cic. *ne sumptus annuus menstruus fiat*. 12. **woven**: Vcb. *γενέσθαι*. 13. **prepared for food**: i.e. by grinding (crushing). Perhaps, however, *σίτος* is here meant to include more than breadstuffs; dried fruits, for example. 19. **will**: not “shall.” Here *μέλλειν*, but the Fut. Ind. might be used, cf. 46 14, Guide 103 5. 22. **Is it not etc.**: English makeshift to secure a natural order of thought, cf. 123 17 note, 125 9.

she quits the hive, not a bee of them thinks she ought to be abandoned, but one and all they follow.' To this my wife responded: 'I should be surprised,' she said, 'if the work of a leader does not pertain rather to yourself than to me. All my guarding of what is within, all my dispensing would appear ridiculous enough, I think, were *you* not taking care that something be brought in from without.' 'Equally ridiculous,' said I, 'would my bringing-in appear, were no one there to
 10 keep safe what has once been brought. Don't you see how the people in the fable who draw water to fill the perforated jar are commiserated, because their toil seems to be in vain?' 'Upon my word,' said she, 'they *are* to be pitied, if that is what they do!'
 15 " 'Still other personal cares there are,' said I, 'which must prove pleasant to you, my wife—when, for example, you take a maid unskilled in wool-work and impart to her the requisite skill, till she becomes worth twice as much to you; or when, receiving one that is
 20 without skill in housework and service, you make her skillful and devoted, and have in her an invaluable servant; when, too, you find yourself at liberty to reward the steady slaves who are useful to your house, and to chastise any who reveals himself as bad; but
 25 pleasantest of all, if you prove better than I, and make

4. **does not**: either *τελει* or *τελvoi*. The Objective Conditional may be attracted to an Optative. 7. **be brought**: the final clause may have the Optative by attraction. 9. **to keep safe**: when a relative clause is strictly final it has the Future Indicative, H. 911, G. 1442, B. 591. But *δοτις σφῆζει* may denote something like a *result*, H. 910. In the M. *σφῆζοι* appears, by attraction to the other Optative. 11. **fable**: of the punishment of the daughters of Danaus, in Hades.

me your servant—having no need to fear lest with advancing years you become less honored in the family, but trusting that as you grow older, the better helpmeet and mother the house you watch over shall find
 5 in you, so much the more honored will you be in it. For,' said I, 'it is not the charms of person, but the virtues of the mind, that make human life rich in all things fair and good.' "

Learning Homer

In the opinion of Socrates, when sensible men were
 10 dining together it was too bad if they would not at least make some attempt to benefit or entertain each other. We learn from Xenophon, about what sort of subjects, in the way of pleasantries, may be touched upon to secure this end. Once when several persons
 15 were banqueting at the house of Callias of Athens, their host promised, if all the rest would publicly contribute each his best piece of knowledge, that he would for his own part explain whereon he prided himself the most. The finest wisdom, he averred, consisted in
 20 improving men; nobody, therefore, should begrudge some account of any art whereby one fancied himself enabled to effect this thing.

Thereupon Niceratus, the son of Nicias, being asked upon what sort of knowledge he prided himself, de-
 25 clared that it was upon the ability to recite the whole

6. virtues: in order to possess the ἀρεταί, a woman must be ἀπλοτή, or, in other words, καλή κάγαθή. See 168 note. 9. sensible: φρόνιμος 2.
 10. would not: Guide 90 9; cf. 150 19 note. 12. Xenophon: 35 10.
 13. in the way of pleasantries: ἐν παιδιᾷ. — For the idiom, Guide 71 36. Cf. 19 17, 23. 20. should: δεῖν or δεῖν.

Iliad and Odyssey from memory. "Whoever," he said, "has once learned all the verses of Homer, knows how to improve his associates in pretty nearly everything that pertains to man. Everybody is of course aware
5 that Homer has written about economics, civil eloquence, strategy, and all that. Whoever, therefore, cares to become the counterpart of Achilles or Ajax, Nestor or Odysseus, let him cultivate the most accomplished of the poets."

Beauty of Socrates

10 "We hope now," said Callias, "that Critobulus will stand up to the contest of beauty with Socrates, and will not back out. He has been summoned to a preliminary examination; and he must take care to give the cleverest possible answers, otherwise this ogre here
15 will be sure to make himself out the handsomest."

First of all, Socrates asked him whether he believed beauty to exist in man only, or elsewhere as well. — It was to be found, the other said, in many things, both living and lifeless. He knew, at any rate, of a shield
20 being beautiful, or a sword or spear. — Then Socrates went on to ask, how it were possible for things which bore no resemblance to each other to be all beautiful. — Whereat Critobulus replied, that if they were well constructed for their respective uses, or naturally well

2. **has once learned**: not Perf., Guide 94 27. — **verses**: Vcb. ἔπος.
13. **must take care**: 45 2. 14. **clever**: σοφός. — **this here**: οὗτος. — **ogre**: Σειληνός. 15. Use ἀναπελθεῖν. 16. The change from direct to indirect quotation is an essential departure from the M. 19. **he knew**: Infinitive.

adapted to their required ends, they were consequently beautiful.

Socrates accordingly proceeded to show, in view of these replies, that if what we need eyes for is to see 5 (which Critobulus admitted), his own eyes were the more beautiful. For while those of his friend looked only straight ahead, his own, as he declared, could by reason of their prominence, look sideways as well. Of their noses, he affirmed that his own was certainly 10 the more beautiful, at any rate if the gods gave men noses to smell with. For while Critobulus' nostrils looked toward the earth, his were turned upward and outward, ready to receive the odors from every quarter. In fact, a snub nose, he maintained, was handsomer 15 than a straight one, because the former did not wall off the eyes from each other in the threatening and insolent manner of the lofty nose.

As the philosopher was about to pass to the *mouth*, with its biting-off power and other capacities, his friend, 20 seeing that such arguments were unanswerable, concluded to yield the point in advance, and acknowledged himself defeated.

Xanthippe, his Wife

"If any one of you, gentlemen, happens to have a shrew of a wife, and is at a loss what to make of her,

3. ἀποφαίνειν. — in view of: πρὸς with acc. 4. replies: 45 10. 6. while: parataxis. 7. as he declared: not parenthetical in Greek. 10. No past phase, Guide 86 4. 18. philosopher: 62 25. — pass: ἐλθεῖν, w. ἐπλ. 19-22. Construe as 52 12. 20. unanswerable: ἀνέλεγκτος 2. — concluded: 40 13. 21. in advance: πρότερος. — acknowledge: 1 2. 24. at a loss: use ἀπορεῖν Impf.

let him not despair, but be of good heart and try to give her an education. Possibly her nature is nowise inferior to that of her husband, only she is a little too high-spirited, and lacks judgment and self-control. I believe I shall not come far wide of the mark in saying that this would be a capital way to learn how to get along with mankind in general—by having the crossdest kind of a helpmeet, and understanding how to bear up with her and make her better. A wise man, I fancy, who wanted to make a jockey of himself would get, not the tameest, but the most mettlesome horses he could find; for he might be sure that if he could control *them*, he would find the managing of all other horses an easy matter.”

Filial Gratitude

“Some men are called ungrateful, as we know: those, namely, are thus stigmatized who, though able to requite favors received, yet fail to do so. We reckon the ungrateful likewise among the unjust; for when a man has received benefit from friend or foe, and makes no effort to requite it, he is most assuredly a wrong-doer. Accordingly we must admit that ingratitude is a form of injustice, pure and simple.

“Furthermore, the greater the good received without return, the greater the injustice. But certainly we can

5. in saying: Circumstantial Condition.—this would *etc.*: οὕτω . . . μάλιστα' ἂν τις μ. 7. by having *etc.*: Vague Condition. Use participle and verb, Guide 100 16. 10. make of himself: γενέσθαι. 15. as we know: not parenthetical in Greek. 22. a form of: τὸς.

find none that have greater benefit from others than children have from their parents. Were it not for our parents we ourselves should not exist — we could not see all the beautiful sights, or have a share in all the
 5 blessings, which the gods prepare for mankind. To leave this life behind us is what of all things we shun the most. Governments, therefore, have made death the penalty of the greatest offenses, in the view that there is no graver evil whereby men can be deterred
 10 from wrong-doing.

“There is the father, who cherishes his wife, and for the children they may have provides in advance everything that he believes will profit their lives, to the full extent of his ability. The mother, again, nourishes and
 15 tends her babe, though it knows not its helper nor can signify its wants; but she must divine the needs and gratifications which she attempts to supply, and through the long period of nursing she undergoes hardships by night and by day, knowing not what return she is to
 20 receive therefor. Nor is it enough for the parents merely to rear their offspring; but as soon as they believe the children old enough to learn, they first teach them whatever good things they can themselves; and then, if there be anything which they think another
 25 is more competent to impart, they incur the expense of sending their children to such a teacher — thus taking care in every way to have them made as good as possible.

1. The plur. of *οὐδείς* occurs, but not very often. 2. were it not for: *ἐλ μὴ δὶδ.* 3. exist: *εἶναι*. 11. There is the father: in Greek the prominent (antithetic) position conveys the force of this phrase. 23. can: Vcb. *ἐχέειν*.

“Now then, after one’s parents have done so much, if either of them happens to be somewhat harsh of disposition, let no child imagine that he cannot endure such harshness, especially on a mother’s part—not
 5 even if what she may say be as hard as possible to bear; but let him reflect, how much trouble in word and deed he has himself caused her, from infancy, by his fretful nature, and by his illness how much pain. Let him be sure that such a mother, who has suffered
 10 thus much for his sake, not only means no harm to her child in saying what she says—no more than actors really mean the abuse which they heap upon each other on the tragic stage—but, on the contrary, she wishes him well above everybody in the world.
 15 Nay, let him not even *say* that she is harsh who means thus well by him, who cares for him to the utmost of her power when he is sick, that he may recover and may lack nothing that he needs; who, moreover, offers fervent prayers and fulfills solemn vows to Heaven on
 20 his behalf.—We know that the state, while taking cognizance of no other sort of ingratitude, but disregarding as it does all other persons who fail to requite the favors which they receive, yet imposes a penalty upon him who honors not his parents. Ay, if one
 25 neglect to decorate the tomb of his deceased parents, the state deems even this a wrong. Finally, let a man

2. somewhat harsh: comparative degree of adj. 3. Cf. 33 13 (where ἴδῃ would have been more usual), H. 874, G. 1346, B. 584. Here the Imperfect is required.—endure: synonyms 1 9, 37 8, 49 10. 6. let him reflect: μεμνήσθω. 13. but, on the contrary: ἀλλὰ καὶ. 15. Nay etc.: καὶ μὴν μ., or cf. 21 9. 20. Parataxis. 26. Finally: 7 12.

beware lest, if he fail to honor his father and his mother, he find himself alone, bereft of friends; for whoever is conceived to be ungrateful toward his parents, to him men can show no favor with any hope of a return."

Agesilaus in Asia

5 Agesilaus had but recently assumed the royal authority when news came from Asia that the Great King was engaged in collecting a large army, by sea and by land, with hostile designs upon the Greeks. While the matter was under discussion at Sparta,
 10 Agesilaus, judging it best so to order the impending struggle as to stake the interests, not of Hellas, but of Asia, upon the issue, arose and spoke as follows:—
 "Upon a former occasion, Lacedaemonians and allies, the Persian crossed over into Greece, in the hope of
 15 making us his slaves. My choice now is to cross in turn against him, and substitute a war of invasion for one of defense. We shall thus carry it on mainly at his expense, not merely at our own. Give me, then, an army of eight thousand men, and I will sail to Asia
 20 and endeavor to make peace; or, if the foreigner prefers war, I promise to keep him too busy for any campaigning against the Greeks."

Once in Asia, his first action was to set the perjury of Tissaphernes in so clear a light as to establish a
 25 universal opinion of the faithlessness of the viceroy; exhibiting at the same time a piety on his own part

1. beware: 8 28. 2. Not passive. 9. Gen. abs. H. 972 a, G. 1568, B. 657 N. 1. — Sparta: Σπάρτη. 15. δουλοῦν. 23. Once in Asia: cf. 16 23, 17 5, 23 26. 25. viceroy: 30 25.

that caused all, Greeks and foreigners alike, to join him with confidence in any desired undertaking. Tissaphernes, namely, declared himself able to bring about for Agesilaus the liberation and political independence of the Greek cities in Asia. "You have only to grant me a truce," he said, "against the arrival of the messengers whom I shall send to the king, fixing such length of time as you will as the limit of the transaction." Accordingly they struck a truce, swearing on both sides that they would observe their covenants without guile. Tissaphernes, however, so far from keeping peace, proceeded to send to the king for a large force of men in addition to that which he already had. Agesilaus, on the other hand, although he perceived what was going on, nevertheless stood firm to the truce. In this way it became publicly evident that he was a man steadfast in the observance of an oath, incapable of proving false to an agreement.

Tissaphernes thereafter, believing, since his home was in Caria, that Agesilaus would invade that region first of all, transported his infantry thither, and stationed his cavalry in the plain of the Maeander. Agesilaus, however, proceeding by the shortest route directly from Ephesus to Sardis, marched for three days through a country abandoned by the foe and affording abundant supplies for his army, until the arrival of the enemy's cavalry on the fourth day. Hereupon he determined to join battle at once, while the foreign infantry was

3. **namely:** Guide 93 9. 5. *μόνον . . . δέῃ κτλ.* 24. **Ephesus:** "Ἐφεσος, ἡ.
26. **until:** 58 17.

still absent. Leading the line of his heavy-armed against the opposing array of horse, with an advance movement of the targeteers on the double-quick, he commanded his cavalry to charge also, on the under-
 5 standing that they had in the rear the support of the whole army and the general himself. The best among the Persians received the cavalry charge, but turned when confronted with the terrors of the combined attack, some of them plunging straight into the Pacto-
 10 lus, while others made off in flight.

Upon arriving at Sardis, while the suburbs of the capital were given over to fire and pillage, Agesilaus made known what he meant to do, by issuing a proclamation, as follows: "I am come, the king of the
 15 Lacedaemonians, to set the Greek cities free, and to suppress those who see fit to wrong them. Such of you, therefore, as stand in need of deliverance, come to me as to one who battles for the common cause. If any there be who claim Asia as their own, let them
 20 appear in arms, and try the issue with her liberators."

— As no one came forth in response to this challenge, thenceforward Agesilaus conducted the remainder of the campaign with fearless confidence, securing immunity from plunder to the territory of friends, while
 25 reaping a rich booty from that of the foe. — Nor indeed, even after the death of Tissaphernes, whom the king beheaded, holding him to blame for the ill-success of his arms, did the cause of the foreigner become more

14. as follows: 29 22. 14. *oratio directa*. 16. suppress: cf. 27 24, but ἀποπαύειν would be better here.

encouraging. Embassies were dispatched from all the nations to treat with Agesilaus; and many, striking boldly for liberty, came over to him in open revolt.

Recalled to Hellas

Thus Agesilaus cherished the intention and the hope
 5 of effecting a speedy dissolution of that empire which
 had formerly taken arms against Greece. By this time
 his authority extended over a very large number of
 cities upon the continent of Asia, and, now that the
 state had annexed the fleet to his command, over many
 10 islands also; and he was growing greater day by day
 in power and renown. The end, however, of all these
 achievements upon foreign soil came in the form of an
 order from the home government to return to Hellas
 and do battle in behalf of his native city with the
 15 Thebans and other Greeks who were in combination
 against her. Here, though under the existing circum-
 stances he might have proceeded just as he chose, the
 king hesitated not a moment, but promptly obeyed the
 five ephors. Crossing the Hellespont he made his way
 20 through the same nations as had been traversed by
 Xerxes with his enormous armament; and what had
 been a year's journey for the Persian was completed by
 Agesilaus in a single month. Arriving at the Boeotian
 frontier, there he found a force of Thebans, Athenians,
 25 Argives, Corinthians, Aenianians, Euboeans, and Locri-
 ans arrayed to dispute his passage. Accordingly he

4. cherished *etc.*: Guide 94 II. 11. Say *τόδε*, then *γάρ*. 12. upon foreign soil: ἐν τῇ βαρβάρῳ. 21. See 130 22 note.

drew up his own army for battle in plain sight, having no allies from the vicinity except Phocians and Orchomenians.

Battle of Coronea

This battle was equaled by no other of my time.
 5 They met in the plain near Coronea: Agesilaus with his command moving from the river Cephissus; the Thebans and their allies, from Mt. Helicon. They saw their lines of infantry quite evenly matched, and the cavalry also were about equal in numbers on either
 10 side. Agesilaus held the right of his own force, with the Orchomenians on his extreme left. On the other side the Thebans themselves occupied the right, the Argives the left wing.

As they drew near, for a time there was a deep
 15 silence on both sides; but when they were about a furlong apart the Thebans raised the battle shout and charged upon the double-quick. While there was still an interval of a hundred yards, a counter-charge upon the run from Agesilaus' line was made by mercenaries
 20 under Herippidas' command. These consisted of such as had enlisted for the Asiatic campaign at the start, together with some of the Cyreans, besides Ionians, Aeolians, and Hellespontians who stood next in line. All of those mentioned took part in the counter-charge,
 25 and arriving within spear reach turned their opponents.

4. The banishment of Xenophon (for his Laconian sympathies) was probably not decreed till after the battle of Coronea, August, 394 B.C. It was afterwards revoked, when friendly relations between Athens and Sparta had been restored. See Vol. IX. of Grote's History of Greece. 22. **Cyreans**: a remnant of the "Ten Thousand Greeks," with Xenophon himself at their head.

Nor, indeed, did the Argives withstand Agesilaus and his men, but fled to Mt. Helicon.

At this moment, while some of his friends were already decking Agesilaus with the wreath of victory, word is brought to him that the Thebans had cut their way through the Orchomenians and were among the camp-followers. Immediately facing about he led against them. The Thebans, in their turn, as they saw their fellow-combatants in full flight in the region of Helicon, began a vigorous march, bent on breaking through to their own party. Right here, while Agesilaus may be pronounced beyond all question brave, yet he certainly chose anything but the safest way. When he might have let pass the troops who were breaking through, followed them up, and overpowered them in the rear, he did nothing of the sort, but met the Thebans with a crash, squarely, front to front. Striking their shields together, it was a scene of shoving, fighting, killing, dying. There were no shouts to be heard, nor indeed was there silence, but the sort of suppressed utterance that the wrath of battle might be expected to produce. Finally, some of the Thebans broke their way through to Helicon, many fell back and were slain.

After the victory had declared itself on the side of Agesilaus, and he had been borne severely wounded to his troop, certain of the cavalry riding up informed him that eighty of the enemy with their arms were under

3. Guide 93 17. 8. Emphasize the subject. Cf. 126 8 note. 9. in the region of: Vch. πρὸς. 11. A note of disapproval. The Agesilaus of Xenophon is a *eulogy* (ἐγκώμιον). 14. Acc. abs., H. 973, G. 1569, B. 658.

the shelter of the temple, and inquired what was to be done. Then, though his whole body was covered with wounds inflicted by all sorts of weapons, he still did not forget the claims of religion, but gave orders that
 5 the men should be allowed to depart unmolested; and he detailed the cavalry who were in attendance upon him to escort them on their way, until they arrived at a place of safety.

When the fighting had ceased, the place where they
 10 had met in combat presented a fearful sight: the earth stained with blood, friend and foe lying dead together, crushed shields, shivered spears, daggers stripped of their sheaths, some lying upon the ground, some fixed in the bodies, others still held in the hands of men.
 15 That evening, for it had come to be quite late, drawing the Spartan dead within the lines, they made a supper and slept. In the morning he ordered Gylis the polemarch to draw up the army in fighting order; further, that every man should wear a garland in honor of the
 20 god, and all the musicians should play. They did so; and the Thebans sent a herald asking for a truce to bury their dead. The truce was granted, and Agesilaus continued his homeward march. — Such had been his choice: not to be the greatest man in Asia, but to
 25 govern and be governed by the Spartan law.

1. **temple**: of Itonean Athena. As suppliants the men ought not to have retained their arms. 5. **unmolested**: Vcb. *ἐάν*. 10. **fearful sight**: Vcb. *θεᾶσθαι*. 15. **had come to be**: *ἦδη*. 19. **the god**: Apollo, to whom the song of triumph would be addressed. 21. The victory is thus finally conceded to Agesilaus. 23. Not a new sentence in Greek.

Panhellenic Patriotism

Xenophon has recounted in praise of Agesilaus that the Laconian loved not his native city alone, but as a Greek was a lover of Greeks. He who shrank from no dangers, spared no expense, pleaded no excuse of health or age, provided he could confer some benefit upon his own state, the same man deemed it a calamity to be victorious in a war with Greeks, and commiserated Hellas for her senseless annihilation of her own sons in mutual combat. The Spartan thought it enough if his erring brethren should be chastened. In the same way Corinthians, Thebans, and Athenians were for chastening any who might err. But between those who were in the wrong and those who were in the right, they could never agree in distinguishing.

Spartan Simplicity

The house of the Spartan king was the house of a man who knows how to adjust his expenses to his income. A sight of its doors would lead one to conjecture they were the same that Aristodemus, the son of Heracles, had managed to find and set up on his

1. **Xenophon:** 35 10. — has r. in pr.: 26 8. Not Perf. in Greek. 2. The past phase may enter, cf. 14 1 f. The clauses are not causal. — the L.: ὁ Λάκων. 3. **he who etc.:** ptc. w. article. 5. **provided:** 10 7, H. 953 b., G. 1453, B. 596. 6. **the same m.:** ἐκεῖνος. 7. Cf. 45 22. 8. **senseless:** use ἀφρόνως, the opp. of σωφρόνως. Cf. σωφρονίζειν in the M. 9. δεῖν . . . μόνον. Not p. v. 10. **in the same w.:** 29 10. 11. **were for:** ἐβούλοντο. 12. τοὺς ἀδ. κ. τ. μὴ. 14. **agree:** 50 2. — in dist.: ὥστε διαγιγν. 15. **Spartan:** 53 5. 15. The Greek sentence would take the form seen 58 6. — **a man etc.:** ptc. w. τὸς. 17. **A sight:** ptc. 19. **managed etc.:** Vcb. λαβεῖν. The idiomatic (colloquial) participle with tone of indifference.

return from exile. Equally plain and inexpensive were the furnishings of the interior. Moderate and simple, too, was the feasting of the king at the public sacrifices; and we are told that it was an ordinary citizen's carriage in which his daughter used to go down to Amyclae. — Thus Xenophon was enabled to speak of Agesilaus as having equipped his mind to be, like Sparta herself, impregnable — open to no attack of fear, cupidity, or luxury.

Hunting as Part of a Liberal Education

10 This discovery, of hunting with hounds, is due to the gods Apollo and Artemis. By them imparted as a reward of righteousness to Chiron the Centaur, he gladly received and availed himself of the gift; and among his disciples, in hunting as well as in other noble
15 arts, were Theseus, Odysseus, Diomed, Castor and Pollux, Aeneas, Achilles. They came to be severally honored by divine grace in due season. Theseus, who swept away the foes of all Hellas single-handed, is admired even to the present day also for advancing his native
20 city to distinction. To Odysseus and Diomed, aside from their brilliant individual achievements, belongs in the main the credit of Troy's capture. As for Castor and Pollux, their signal exhibitions in Hellas of what

1. plain and inexpensive: 2 12. 2. Moderate and simple: 5 26, 3 12.
7. as having *etc.*: Inf. 17. Theseus, the national hero of Athens; as a pioneer of civilization, a sort of Attic Heracles. 20. A famous hunting adventure of Odysseus is recounted in the *Odyssey*, XIX. 393-466. 21. *al'tos* may take Inf. with or without the article.

they had gained from Chiron have seemed a worthy ground for their deification. Aeneas delivers his paternal and maternal gods, delivers his own father from destruction; earning thereby a reputation for
5 piety that secured to him and his, even at the hands of the victorious enemy, the unique privilege of immunity in the sack of Troy. Achilles, finally, educated in this mode, transmitted to posterity such a monumental record of great deeds that no one ever grows
10 weary in reciting or listening to his tale. In such wise were they enabled to approve themselves through the training Chiron gave them.

For myself, I advise our youth to despise no part of education; least of all, hunting. Hunting makes men
15 good in war, as in all matters that require brave thinking, speaking, and acting. They who set their hearts upon this business will be helped by it in a great many ways: they will secure health for the body, improved eyesight and hearing, comparative immunity from old
20 age; and, above all things, it is a good discipline for war. It was clearly seen by our ancestors, that of all the pleasures of youth, hunting is the only one that produces a large share of benefit; since, because it is an education in the spirit of truth, it makes for temper-
25 ance and righteousness. A noteworthy illustration is furnished by the heroes of olden time whom I named as pupils of Chiron: beginning with hunting in their youth, they acquired many noble arts, and arrived at an excellence that renders them objects of admiration
30 to this day. It is a patent fact that all men desire to

excel; but the most stand aloof, because true excellence is attainable only through toil. The achieving of success is too uncertain, while the labor involved is conspicuously present.

- 5 The persons known as *sophists* excite my wonder, in that, while professing, as the most of them do, to lead our youth to what is good, they really lead them in the opposite direction. We have seen no man, I fancy, who has been put right by the sophists of the
 10 present day. I am myself not a professional teacher, but I know that what is good is best learned from nature herself; while the next best thing is to learn from men who are truly possessed of some excellent knowledge, not from people whose business is to deceive.
 15 Perhaps I do not express myself in a sophisticated

1. to excel: *i.e.* ἀριστοι γενέσθαι, ἀρετὴν κατεργάσασθαι. 2. through toil: this sentiment, illustrative of the meaning of ἀρετή, was a commonplace of Greek literature, from Hesiod's line (quoted by Xenophon, *Memorabilia* II. 1, 20),

τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάρουθεν ἔθηκαν,

to Aristotle's lyrical fragment, which begins:

Ἀρετὰ πολύμοχθε γένει βροτείῳ,
 θήραμα κάλλιστον βίῳ,
 σὰς πέρι, παρθένε, μορφᾶς
 καὶ θανεῖν ζαλωτὸς ἐν Ἑλλάδι πότμος
 καὶ πόρους τλήναι μαλεροὺς ἀκάμαντας.

—Plato strikes off a popular definition of ἀρετή, *Menon* 71 E: αὕτη ἐστὶν ἀνδρὸς ἀρετή, ἱκανὸν εἶναι τὰ τῆς πόλεως πράττειν, καὶ πράττοντα τοὺς μὲν φίλους εὖ ποιεῖν, τοὺς δ' ἐχθροὺς κακῶς, καὶ αὐτὸν εὐλαβεῖσθαι μηδὲν τοιοῦτον παθεῖν. εἰ δὲ βούλει γυναικὸς ἀρετήν, οὐ χαλεπὸν διελθεῖν, ὅτι δεῖ αὐτὴν τὴν οἰκίαν εὖ οἰκεῖν, σφύζουσάν τε τὰ ἔνδον καὶ κατήκοον οὔσαν τοῦ ἀνδρός. 8. Along with this it is only fair to read what Xenophon says of his friend Proxenus the Boeotian, who had given a fee to the distinguished sophist, Gorgias of Leontini, *Anabasis* II. 6, 16 ff.

manner, as far as language is concerned. But that is not the end I seek: my aim is to recount what is needed for the high purpose of a liberal education as the outcome of sound thought and judgment. Words
5 cannot give an education; but maxims can, if good ones. There are many besides myself who are disposed to censure the sophists of the present time, as distinguished from the philosophers, because theirs is the wisdom not of ideas, but of words. My advice,
10 accordingly, is to beware of the sophists and their professions, while nowise failing in regard for the conclusions of true philosophers.

There are ancient legends to the effect that the gods like hunting, whether engaged in the work themselves
15 or witnessing it on the part of others. Taking this tradition to heart, the young who act upon my advice are assured at the outset as to their godliness and piety, when they think of what they do as seen by an eye that is divine. These are the sort of youth who honor their
20 parents, and serve well not only their country at large, but their individual compatriots and friends. — Hunting, finally, has been the making not merely of men who were enamored of the art, but likewise of women to whom the goddess of the chase has vouchsafed her
25 gift, an Atalanta, a Procris, many another.

6. It was the corrupting influence of the *mercenary* spirit that gave the sophists their bad name; a philosopher, pursuing knowledge without regard to material interests or the vanity and ambition of would-be learners, was supposed to have no motive for 'making the worse appear the better reason,'
τὸν ἥττω λόγον κρείττω ποιεῖν.

ABBREVIATIONS AND EXPLANATIONS

Regular substantives, masc. and fem. of the First, and masc. and neut. of the Second Declension, are registered in the Vocabulary without designation of the genitive or the gender: *νεανίας, πολίτης, βία, γῆ, δόξα, οἶκος, σπλον*. Regular adjectives of the First and Second Declension, of three or of two endings, are designated as such by the numeral: *ἀξιος* 3, *ἀργός* 2.

Verbs are registered by the Infinitive: of the Aorist stem, when a 2 aor. is in use; of the Imperfect stem, when a 1 aor. is in use, or when there is no aorist. See Guide 93 37. Both forms thus often come to be given: *στήναι, ιστάναι; φῦναι, φύειν*. For the sake of clearness of definition, the Active and Middle forms of many verbs are separately presented: *ἐλεῖν, ἐλέσθαι; ἰέναι, ἵεσθαι*.—Infinitives in *-εῖν* are aorists, unless marked as imper-fects: *εὔρεῖν, but θεῖν* impf.

All words formed from different roots are separately registered: *ἀγαθός, εἰς, ἐνεγκεῖν, κρεῖττων, μία, φέρειν*.

Verbs compounded with a preposition must be looked for under the simple verb, if the simple is in use in Attic prose: *ἀφελεῖν*, under *ἐλεῖν*. But if the simple verb is not prosaic, the compounds are independently registered: *ἀφει-ναῖν, ἐπαινεῖν, παρανεῖν*.

Words inclosed in parentheses are of common origin with the word to which the parenthesis is annexed. English and Latin words so inclosed are always cognates, never derived or borrowed words; but the Greek words may be derivatives, or merely collateral forms.

In connection with such verbs as are entirely regular there is no mention of forms: *πηδᾶν, ὑφαίνειν* (H. 422, 431; G. 663, 672; B. 213, 204).—The Vocabulary is meant to be in no respect exhaustive, but its lists are extensively supplemented by references to the grammars.

H. = Hadley and Allen's Grammar. G. = Goodwin's Grammar. B. = Babbitt's Grammar. M. = Model. Vcb. = Vocabulary.

antith. = antithesis, antithetic.

arr. = arrange, arrangement.

cf. = *confer*, compare.

const. = construction, construe.

Eng. = English.

f. or ff. = the following (one) or (several) lines, pages, etc.

id. = idiom, idiomatic.

κτλ. = *καὶ τὰ λοιπά, et cetera*.

postp. = postpositive.

ptcp. = Participle, participial.

p. v. = Passive Voice.

sc. = *scilicet*, to wit.

sent. = sentence.

subst. = substantive.

syn. = synonym, synonyms.

vb. = verb.

w. = with.

References to all parts of the book except the Vocabulary are by page and line, with **heavy-faced** numerals to denote the *pages*. Thus **128** means page one hundred and twenty-eight; **38** 5 f., 17–19 means page thirty-eight, lines five and six, and seventeen to nineteen inclusive.

VOCABULARY

A.

ἀγαγεῖν (ἀγ-, *agere*, ἀγών, ἀξιος): *to lead, carry*; ἄξω, ἦχα, ἦγμαι, ἦχθην, ἄγω. σπονδὰς ἄξειν, 'would keep truce,' 53 23.

— **ἀπαγαγεῖν**, 'to lead away' or 'back,' 22 11.

— **διαγαγεῖν**, διάγειν, 'to pass time,' 'continue,' 11 29, 12 23.

— **ἐξαγαγεῖν**, ἐξάγειν, 'to lead out' or 'forth,' 12 2; ἐξήχθη, 'was carried away,' by the temptation, 36 13.

— **περιαγαγεῖν**, περιάγειν, 'to lead round,' 2 24.

— **προσαγαγεῖν**, 'to bring to,' 3 3.

ἀγαγέσθαι: *to lead for oneself* or *something of one's own*, 56 25.

— **καταγαγέσθαι**, κατάγεισθαι, 'to put in' to port, 'to turn in,' 'put up' for lodging, 25 21.

ἀγαθός 3: *good*. Syn. χρηστός.

ἀγάλλεσθαι: *to glory, be proud*.

— **ἐπαγάλλεσθαι**, 'to exult' or 'glory in,' ἐπί τι, 38 1.

ἄγαν: *too (much), very*.

ἀγαπᾶν: *to love, cherish, to be content*.

Syn. στέργειν, φιλεῖν, ἐρᾶν.

ἀγαπητός 3: *beloved*; ἀγαπητόν ἐστιν, 'one must be content,' 41 17.

ἄγασθαι: *to admire*; ἡγάσάμην or ἡγάσθην, 45 9.

ἀγγέλλειν: *to announce*; ἀγγελῶ, ἡγ-

γεῖλα, ἡγγέλκα, ἡγγέλμαι, ἡγγέλθην. Const. ptc., ὅτι or ὥς.

— **ἀπαγγέλλειν**, 'to report duly,' the farewell word, 33 23.

— **ἐξαγγέλλειν**; ἐξηγγέλθη, 'word was brought out,' from Asia, 52 28.

— **ἐπαγγέλλειν**, 'to lay orders upon,' 'issue command,' 27 26.

— **παραγγέλλειν**, παραγγεῖλαι, 'to transmit orders,' 'pass the word along,' 34 11, 17 8.

ἄγγελιά: *news, tidings*.

ἄγγελος: *messenger*.

ἄγειν: ἀγαγεῖν.

ἀγείρειν: *to collect*; ἡγεῖρα.

— **συναγείρειν**, 'to muster,' 28 13.

ἀγήρατος 2 (γῆρας): *ageless*.

ἀγνοεῖν impf.: *to know not*, aor. *to fail to know*, 20 26.

ἀγορά: *assembly, place of assembly market-place*; ἀγορά πλήθουσα, 'full-market,' to denote the business hours of the forenoon, 33 27.

ἀγορεύειν: *to harangue*. The simple vb. is rare in prose; the compounds (impf. only) are frequent.

Syn. -ειπεῖν, -ειρηκέναι, etc.

— **ἀπαγορεύειν**, 'to forbid,' 12 6; 'to give up,' 'grow weary,' 61 18.

— **προαγορεύειν**, 'to proclaim.'

— **προσαγορεύειν**, 'to address' by a name, apply it, 17 18, 31 12.

ἄγρᾱ: *a catching*; plur. 'the chase.'

ἄγριος 3: *wild, fierce.*

ἀγριότης, -ητος, ἡ: *fierceness.*

ἀγρός: *field, land, the country.*

ἀγών, -ώνος, ὁ: *public game, contest.*

ἀγωνίζεσθαι: *to struggle, contend.*

— διαγωνίζεσθαι, 'to contend mutually,' 12 10.

ἀδής, -ές: *fearless.* Adv. ἀδεώς.

ᾄδειν (Hom. αἰδεῖν): *to sing, celebrate in song; ᾄσομαι, ᾄσα, ᾄσθην.*

ἀδελφή: *sister.*

ἀδελφός: *brother.*

ἄδηλος 2: *not evident, uncertain.*

ἀδήωτος 2 (δηοῦν): *unravaged.*

ἀδιήγητος 2: *indescribable.*

ἀδικοῖν impf.: *to be unjust or in the wrong, to do wrong, injure, τινά.*

ἀδίκημα, -ατος, τό: *a wrong, crime.*

ἀδικία: *injustice, wrong-doing.*

ἄδικος 2: *unjust, wrong, wrong-doer.*

ἄδολος 2: *guileless.* Adv. ἀδόλως.

ἀδύνατος 2: *unable, impossible.*

ἀεί: *always; 'for the time being,' 'from time to time,' 32 12.*

ἄετός: *eagle.*

ἀθάνατος 2 or 3: *deathless, immortal.*

ἄθρολζειν: *to get together in crowds or heaps, to muster.*

ἄθρόος 3: *in crowds, heaps, or masses.*

ἄθυμος 2: *spiritless, despondent.*

αἰδεῖσθαι: *to be modest or bashful, to feel shame, respect, or mercy, τινά, 'before one'; αἰδέσσομαι, ᾔδέσθην.*

— καταιδεῖσθαι, 'to stand in awe of,' a departed soul, 32 2.

αἰδώς, -οὺς, ἡ: *shame, respect, mercy.*

αἷμα, -ατος, τό: *blood.*

αἵματόν: *to make bloody, pass. 10 4.*

ἄρειν (ἄρ-, ἀερ-): *to lift, pick up; ἄρῳ, ἦρα, ἦρκα, ἦρμαι, ἦρθην. H. 431 B,*

G. 674, B. 729 (List of Verbs). ἄρᾱς

10 12 is more specific than λαβών.

— ἐπαίρεσθαι, 'to be elated'; ἐπαρθεῖς, 27 13.

αἰρεῖν impf.: *to take, seize, capture; αἰρήσω, ἦρκα, ἦρμαι, ἦρέθην. No impf. pass.*

Syn. ἐλεῖν, ἀλῶναι, ἀλίσκεσθαι.

— ἀφαιρεῖν, 'to take away,' τινί τι (dat. of disadvantage) 21 8.

αἰρεῖσθαι: *to choose, elect; αἰρήσομαι, ἦρμαι mid. or pass., ἦρέθην pass.*

Syn. ἐλέσθαι.

— ἐξαιρεῖσθαι, 'to choose out'; ἐξηρημένος, 'set apart,' 25 19.

αἰσθέσθαι: *to apprehend by the senses, perceive; αἰσθήσομαι, ἦσθημαι, αἰσθάνομαι.*

αἰσῖος 2: *boding well, auspicious.*

αἰσχρός 3: *ugly, disgraceful, base;*

αἰσχῶ, αἰσχιςτος. Adv. αἰσχροῶς.

αἰσχύειν: *to make ugly, disfigure, to disgrace, put to shame.*

αἰσχύεσθαι: *to be ashamed, as at something unseemly, τι; 'before one,' τινά; ᾔσχύνην. ἐπὶ τινι, 'at' something, 51 17. Syn. αἰδεῖσθαι.*

αἰτεῖν, αἰτεῖσθαι: *to ask, crave.*

— παραιτεῖσθαι, 'to beg from' or 'obtain by prayer,' 52 18.

αἰτία: *cause, fault, accusation.*

αἰτιάσθαι: *to allege as the cause, to blame, accuse.*

αἴτιος 3: *causing, author, to blame or to thank for; w. inf. 61 8.*

αἰχμάλωτος 2 (αἰχμή, ἀλῶναι): *taken by the spear, prisoner of war.*

αἰών, -ώνος, ὁ, (αἰφο-, αἰώνιον, αἰεῖν): *lifetime, age.*

ἄκινάκης: *a short sword.*

ἄκμή: *the highest point, prime.*

ἀκοντίζειν: *to hurl the javelin.*

ἀκόντιον: *dart, javelin.*

ἀκοντιστής: *darter, javelin-man.*

ἀκοῦεν: *to hear*; ἀκούσομαι, ἤκουσα, ἀκήκοα, ἠκούσθην. Const. τινός τι; ptc., ὅτι or ὥς. Inf. only w. meaning 'hear said,' 'hear tell,' 1 18, 21 6.

ἄκρα: *peak, height.*

ἀκριβής, -ές: *exact.* Adv. ἀκριβῶς.

ἀκριβοῦν: *to make exact, to be perfect in something, τι.*

ἀκροᾶσθαι: *to listen to, τινός.*

ἀκρόπολις, -εως, ἡ: *upper or higher city, citadel.*

ἄκρος 3: *highest, topmost*; τὰ ἄκρα, 'the heights.'

ἄκων, -ουσα, (ἄφεκ-, ἐκών): *unwilling, unwillingly.*

ἀλαλάζειν: *to shout ἀλαλα, raise the war-cry.*

ἄλεινός 3: *open to the sun, warm.*

ἀλήθεια: *truth.*

ἀληθεύειν: *to be truthful.*

ἀληθής, -ές, (ἀ-, λαθεῖν, λήθειν): *true.*

ἄλίζειν: *to assemble.*

— συναλίζειν, 'to get together,' 12 3.

ἄλις: *adv. enough.*

ἄλiskeσθαι: *ἀλῶναι.*

ἄλκιμος 2: *stout, valiant*; poetic.

ἀλλά: *but.* 'Well,' 10 5, 47 16. ἀλλά γάρ, 'however,' often shows that the speaker is drawing near the end of his discourse, 33 8. ἀλλά . . . γέ, 'yet at any rate' (after a cond.), 4 1, 32 5. ἀλλά τοι, 51 4. οὐ μὴν ἀλλά, 'not but that,' 9 7.

ἀλλάττειν (ἄλλος): *to alter, change, exchange*; ἀλλάξω, ἤλλαξα, ἤλλαχα, ἤλλάγμαι, ἤλλάγην, ἤλλάχθην.

— ἀπαλλάττειν; ἀπαλλαγήναι, 'to be delivered from,' 'get rid of,' 31 22.

ἄλλεσθαι (ἀλ-, salire): *to leap, bound*; ἀλοῦμαι, ἠλάμην, ἠλάμενος, H. 431 b.

ἄλλήλων: *of each other, one another.* H. 268, G. 404, B. 142.

ἄλλος, ἄλλη, ἄλλο: *other, else.* With τέ . . . καί, to enforce what follows, 'in particular,' 38 5 f., 17-19. ἄλλο κακὸν οὐδέν, no evil 'besides,' evil 'consequences,' 5 15.

ἄλλως: *otherwise, in vain*; ἄλλως τε καί, 'especially.'

ἄλυτος 2 (λύπη): *without pain.* Adv. ἀλύπτοτα, 'with the least offense,' 11 14.

ἄλωναί: *to be taken, caught, captured*; ἔαλων or ἦλων (H. 489, 13; G. 799), ἀλώσομαι, ἐάλωκα or ἦλωκα, ἀλίσκομαι. Syn. ἐλεῖν, αἰρεῖν.

ἄμα (σα-, same, simul, semel, ἀπαξ): *at the same time, together (with).*

ἄμαρτεῖν: *to miss the mark, to err*; ἄμαρτήσομαι, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην, ἄμαρτάνω. οἱ ἄμαρτάνοντες, 'the erring,' 59 26.

ἄμβολάς, -άδος, (ἀναβαλεῖν): *adj. throwing up, γῆ, 23 10.*

ἀμείβειν: *to change, exchange.* Rare in prose; syn. ἀλλάττειν.

— ἐξαμεψᾶς, 'passing from,' Macedon into Thessaly, 56 17.

ἄμεινων, ἄμεινον: *better.* H. 254, 1; G. 361, 1; B. 136.

ἄμελεῖν, impf.: *to be careless, to neglect*, τινός; w. Inf. 19 7.

— παραμελεῖν, 'to be disregarding of.'

ἄμελής, -ές, (μελεῖν): *negligent.*

ἀμιλλᾶσθαι: *to compete, contend, vie*; deponent passive, H. 497 a.

Syn. ἀγωνίζεσθαι.

ἄμύνειν: *to ward off.*

ἀμύνεσθαι: *to repel, to defend oneself* against, *τινά*. H. 813 a.

ἀμφί (*ambo, ambiguus, ἀμφότερος*): *on both sides of, about*; prep. w. gen. (rare in prose) and acc. *οἱ ἀμφί Γωβρύαν*, 'G. and his men,' 24 11. *ἀμφί ἀγοράν πλήθουσιν*, 'about full-market time,' 33 27.

ἀμφιεννύναι (*ἐσθής*): *to clothe*; *ἀμφιῶ, ἀμφιέσσομαι, ἡμφίεσα, ἡμφίεσμαι*. Augm. H. 361, G. 544, B. 172. Const. H. 724, G. 1069, B. 340.

ἀμφίλογος 2: *subject to dispute*.

ἀμφότερος 3: *both*.

ἄν: postpositive modal adverb. H. 857-864, G. 1299, B. 436-439.

ἄν: *ἐάν*.

ἀνά: *ὑπ*; preposition with acc. H. 792, G. 1203, B. 401. *ἀνὰ κράτος*, 'at the top of his speed,' 34 3.

In comp., 'up,' 'back' or 'again.'

ἀνάβασις, -εως, ἡ: *a going up, ascent*.

ἀναβιβάζειν: *to make go up*.

ἀναγκαῖος 3: *necessary, unavoidable*.

ἀναγκάζειν: *to constrain, compel*.

ἀνάγκη: *constraint, necessity*. Often as a predication (*sc. ἐστί*), *cf. χρή. εἰ ἀνάγκη σοι*, 'if you must,' 3 6.

ἀναδύεσθαι (*ἐκδύναι, ἐνδύναι*): *to draw back, 'back out,' 47 16*.

ἀνάθημα, -ατος, τό, (*ἀναθεῖναι*): *a votive offering set up in a temple*.

ἀνακλάζειν: *to give voice, as a dog*.

ἀνάκρισις, -εως, ἡ: *inquiry*; at Athens a 'preliminary examination' of parties to a lawsuit, 47 19.

ἀνᾶλίσκειν: *to spend, use up*; *ἀνᾶλῶσω, ἀνήλωσα, ἀνήλωκα, ἀνήλωμαι, ἀνηλώθην*.

ἀνάλωτος 2 (*ἀλῶναι*): *not to be taken*.

ἀναμάρτητος 2 (*ἀ-, ἀμαρτεῖν*): *unerring*.

ἀναμφιλόγως: *indisputably*.

ἀναρίθμητος 2 (*ἀ-, ἀριθμός*): *countless*.

ἀναστομοῦν (*στόμα*): *to furnish with a mouth, open up*.

ἀνατλήναι (*ταλ-*): *to bear up, endure*. Mostly poetic.

ἀνδραποδίζεσθαι: *to make a slave of one, to kidnap*.

ἀνδράποδον: *slave, esp. one taken in war and reduced to servitude*.

ἀνδρείος 3: *brave, courageous*. Adv. *ἀνδρείως*.

ἀνδριαντοποιός: *a maker of statues, sculptor*.

ἀνδριάς, -άντος, ὁ, *the image of a man, a statue*.

ἀνεπιστήμων, -ον, (ἀ-): *not understanding, unskilled in, τινός*.

ἀνήλωκα: *ἀνᾶλίσκειν*.

ἀνήρ, ἀνδρός, ὁ: *man, husband*. H. 188 b, 189; G. 278, B. 105.

ἀνθρώπινος 3: *of man, human*.

ἄνθρωπος, ὁ, ἡ: *human being, man or woman, person*; plur. 'mankind.'

ἀνία: *grief, distress*.

ἀνιάν: *to grieve or hurt one*.

ἀνιᾶρός 3: *grievous, grieved*.

ἀνοίγειν or **ἀνοιγνύναι**: *to open*; *ἀνέωγον, ἀνοίξω, ἀνέωξα, ἀνέωγα, ἀνέωχα, ἀνέωγμα, ἀνέωχθην*.

ἀνόσιος 2: *unholy*.

ἀντεξέδραμον: *see δραμεῖν*.

ἀντί: *instead of, for*; prep. w. gen. *δέξασθαι, ἐλᾶσθαι τι ἀντί τινος*, 'to prefer one thing to another, 56 11, 59 5. In composition, 'against,' 'in return' or 'in turn.'

ἀντιδιαβῆναι: *see βῆναι*.

ἀντίδοσις, -εως, ἡ: *a giving in exchange*, 'antidosis'; at Athens a form whereby a citizen charged with a *liturgy*, such as the *τριραρχία* or *χορηγία*, might call upon any other citizen, who had been passed over, and whom he thought richer than himself, either to exchange properties or to submit to the charge himself, 41 2.

ἀντιμέτωπος 2: *front to front*, 58 2.

ἀντίος 3: *set against or in front of, opposite*. *ἀντίοι λέναι τι*, 'to go to meet,' 35 23.

ἀντλεῖν (ταλ-) impf.: *to draw water*, and *pour εἰς τι*, 45 21.

ἀνυδρία (ἀ-, ὕδωρ): *want of water*.

ἀνύτειν: *to accomplish*; *ἤνυσα, ἤνυκα*. — *κατανύσαι*, 'to bring to an end.'

ἄνω: *up, upwards*.

ἀξιοεργός 2: *fit for work*.

ἀξιοπίστος 2: *trustworthy*.

ἄξιος 3: *of like weight, worth, worthy*. *τὰ ἐλαχίστου ἄξια*, 'what is of least value,' 43 4. *ἄξιον* (sc. ἐστὶ), 't is 'right,' he deserves it, 55 26.

ἀξιούν: *to deem or think worthy, to see fit, to expect, to ask, to deign*.

ἄξιωμα, -ατος, τό: *esteem, reputation*.

ἄκνος 2 (ὀκνεῖν): *without fear or hesitation*. Adv. *ἀκνόντατα*, 'most unhesitatingly,' 8 1.

ἀπαλλαγῆναι: *see ἀλλάττειν*.

ἀπαντᾶν (ἀντίος): *to meet*; *ἀντήσομαι*.

ἅπας, ἅπασα, ἅπαν, (σα-, πᾶς): (*quite*) *all, all (together)*.

ἅπει: *see λέναι*.

ἀπειλεῖν impf.: *to threaten*.

ἀπιστεῖν impf.: *to disbelieve*.

ἀπιστος 2: *not believing or obeying, not to be believed, faithless*.

ἀπλοῦς, -ῆ, -οῦν, (σα-, simplex): *simple*; comparative, 3 12.

ἀπό: *from, off, away*; prep. w. gen., denoting *source* or *starting-point*. *τὸ ἀπὸ τοῦδε*, 'henceforward,' 17 18, 55 9. *ἀπὸ τοῦ σκοποῦ*, 'wide of' the mark, 49 12. *ἀρξάμενοι ἀπὸ τῶν κυνηγεσιῶν*, beginning 'with' hunting, 62 5.

In comp. w. *ἀπὸ*, esp. in vbs. of *going* and *giving*, not the point of departure, but the destination, is mainly considered: *ἀπελθεῖν*, 'to return,' 'go home'; *ἀφικέσθαι*, 'to arrive'; *ἀποδοῦναι*, 'to give back' what is due; *ἀπαγγέλλειν*, 'to report' duly. In some vbs., esp. those of *saying*, *ἀπό* has a force seemingly negative: *ἀπειπεῖν*, *ἀπαγορεύειν* mean sometimes 'to forbid,' sometimes 'to give up exhausted,' say *off* ('I cannot').

ἀποβουκολεῖν impf.: *to let stray from the herd*, 11 27.

ἀποδεκτέον (δέχεσθαι): *one must receive from another*, 44 25.

ἀποδρᾶναι: *to run away*; *ἀποδράσομαι*, *ἀποδεδρᾶκα*, *ἀπέδρᾶν*, *ἀποδιδράσκω*. H. 489, 3; G. 799.

ἀποθανεῖν: *to die or be killed*; *ἀποθανοῦμαι*, *τέθνηκα*, *τέθναμεν*, *τεθνάναι* (*to be dead*) H. 490, 4, *ἀποθνήσκω*, *θνήσκω*. Used as pass. to *κτείνειν*.

— *συναποθανεῖν*, 'to die with' or 'at the same time,' 38 13, 32 4.

ἀπόκρισις, -εως, ἡ: *reply, answer*.

ἀπολειπτέον: *one must forsake or abandon*, 45 13.

ἀπολέσθαι (ὄλ-): *to perish, be lost or ruined*; *ἀπολοῦμαι*, *ἀπωλόμην*, *ἀπόλωλα*, *ἀπόλλυμαι*.

ἀπολλύναι: *to lose, destroy*; ἀπολώ, ἀπώλεσα, ἀπολώλεκα.

ἀπότομος 2 (τεμῆν): *abrupt, precipitous*.

ἀποψήν: *to rub or wipe off*, mid. 3 25. H. 412, G. 496.

ἀπτειν (aptus, adīpīscē): *to fasten, to kindle*; ἄψω, ἤψα, ἤμμαι, ἤφθην.

— προσάπτειν; προσήψεν αὐτῷ, 'annexed to' his command, 56 2.

— συνάπτειν; μάχην συνάψαι, 'to join battle,' 54 21.

ἀπτεσθαι: *to take hold of, touch*, τινός. Syn. θιγῆν, ψαύειν.

ἀπών: see εἶναι.

ἄρα. *then, accordingly, so*; postp. inferential conj. 'Be it known,' 4 17. ὡς ἄρα ἐφλυαροῦμεν, what fooling it was 'after all,' 10 13.

ἄρα: interrogative particle. H. 1015, 1016, 120; G. 1603; B. 571, 1.

ἄρας: αἰρεῖν.

ἀργός 2 (ἔργον): *not working, idle*.

ἀργύριον: *a piece of silver, money*.

ἄργυρος: *silver*.

ἄργυρούς, -ᾶ, -οὖν: *of silver*.

ἀρετή (ἀριστος): subst. answering to the adj. ἀγαθός, *excellence*. See 168 note. αἱ ἀρεταί, 'the virtues,' 46 11.

ἀρήγειν: *to be defender, to succor*, τινί; fut. 37 20.

ἀριθμός: *number*.

ἀριστερός 3: *left, on the left, ominous*.

ἄριστον: *breakfast*.

ἀριστοποιεῖν impf.: *to prepare breakfast*; mid. 17 14.

ἄριστος 3: *best, excellent*. Of noble birth, 27 8. Adv. ἀριστα, 21 1.

ἀρκεῖν impf. (arcēre, arx, ἀρήγειν): *to suffice*; ἀρκέσω, ἤρκεσα.

ἄρκτος, ὁ, ἡ: *a bear, the North*.

ἄρμα, -ατος, τό: *chariot*.

ἀρμόττειν (ἀρ-, arm, ars, artus, ἀριθμός, ἀρετή, ἀριστος, ἄρμα): *to fit together, join, to fit*; ἀρμόσω, ἤρμοσα, ἤρμοσμαι, ἤρμόσθην.

— ἐφαρμόττειν, 'to adapt to,' 60 18.

ἀροῦν (arāre): *to plough, till*.

ἀρπαγή: *plundering, pillage*.

ἀρπάζειν: *to snatch, seize*; ἀρπάσω, ἤρπακα, ἤρπασμαι, ἤρπάσθην.

— διαρπάζειν, 'to plunder,' 18 3, 17.

ἄρρην, -εν: *male*.

ἀρτᾶν: *to attach, hang*.

— προσαρτᾶν; προσηρτημένον τῷ καλῷ τὸ ἀγαθόν, the good 'in combination with' the beautiful, 40 5.

ἀρτᾶσθαι: *to attach to oneself*.

— ἀναρτᾶσθαι; ἀνήρτητο, 'he had gained their attachment,' 7 16.

ἄρτι: *just (now), but just*, 52 28.

ἄρτος: *wheaten bread, a loaf*.

ἀρούειν: *to draw or dip*; ἤρυσσα, 4 18.

ἄρχειν: *to be in advance, in command, to rule, to begin* (act. and mid. H. 816, 4). Const. τινός, ptc. οὐκ ἐᾷ ἀρχειν, forbids him 'to hold office,' 52 11. ἀρξάμενοι ἀπὸ τῶν κυνηγεσιῶν, 'beginning with' hunting, 62 5; cf. ὁθενπερ ἀρχεται, 'where it begins,' 33 9.

— προάρχεσθαι, 'to begin before' or 'first' (πρότεροι), w. inf., 35 23. See 140 5 note.

— ὑπάρχειν, 'to be first underneath' or at the bottom, 'to be there to begin with' or 'start with'; thus often a strong syn. of εἶναι. Impers., 'it is a bottom fact,' 63 3.

ἀρχεῖον: *government building*; plur. 'imperial quarters,' 25 20.

ἀρχή: *beginning, rule, empire*; ἀρχαί,

'magistrates,' 26 19 (*cf.* τέλη). ἐξ ἀρχῆς, 'anew,' 'as at first,' 11 21.
 ἄρχων, -οντος, ὁ: ruler, commander.
 ἀσεβής, -ές: sacrilegious, impious.
 ἀσθενεῖν impf.: to be weak, ill. ἀσθενήσαντος, when he 'fell sick,' 7 23.
 ἀσθενής, -ές, (ἀ-, σθένος): weak, ill.
 ἀσινής, -ές: harmless.
 ἀσκεῖν impf.: to train, to practise.
 ἀσπάζεσθαι: to greet warmly, welcome or take leave of affectionately, to love.
 — ἀντασπάζεσθαι, 'to embrace in turn,' 2 21.
 ἀσπίς, -ιδος, ἡ: shield.
 ἀστός (ἄστν): townsman, citizen.
 ἀστραπή: lightning.
 ἀστράπτειν: to lighten, to flash or gleam like lightning, 34 27.
 ἄστν, -εος, τό: town, city.
 ἀσφαλής, -ές, (σφάλλειν): safe, secure. Adv. ἀσφαλῶς.
 ἀσχολῖα (σχολή): want of leisure, occupation. ἀσχολιαν αὐτῷ παρέξειν κτλ., 'would give him too much to do,' 'keep him too busy,' 53 8.
 ἀτακτεῖν impf.: to be out of order.
 ἄτακτος 2 (τάττειν): not in battle-order, 34 8.
 ἀτάρ (Hom. αὐτάρ): but, however.
 ἄτε: inasmuch as, seeing that; w. ptcp. implying cause or reason, 2 25.
 ἀτιμάζειν: to hold in no esteem, deem worthless, 52 23.
 ἄτιμος 2: unhonored; ἀτιμοτέρα, 'less prized,' 46 6.
 ἄτοπος 2 (τόπος): out of place, strange, absurd, 19 11.
 ἀτριβής, -ές: unworn, indestructible.
 ἀτυχεῖν impf.: to be without share in, to fail to get, τινός; to be unlucky.

ἀτυχής, -ές: missing, without share in, unlucky.
 αὐ: on the other hand, on the contrary; postpositive.
 αὖθις: again.
 αὐλεῖν impf.: to play on the flute.
 αὐλητής: piper, flute-player.
 αὐλός: pipe, flute.
 αὐξάνειν or αὖξιν (ἄφεξ- wax, αὐγῆρ, ὕγις): to increase, make great; αὐξήσω, ἠύξησα, ἠύξηκα, ἠύξημαι.
 — συναύξειν, 'to help in increasing.'
 αὐξάνεσθαι or αὖξεσθαι: to grow up, grow great; ἠύξθην.
 — ἐπαύξεσθαι, 'to go on increasing.'
 αὐτίκα: forthwith.
 αὐτόθεν: from right there, from the immediate locality, 56 24.
 αὐτόματος 2: self-moving; 'of his own accord,' 11 9.
 αὐτομολεῖν impf.: to desert.
 αὐτόν: εἰαυτόν.
 αὐτόνομος 2: independent.
 αὐτός, αὐτή, αὐτό: self, same; but in other cases than nom., when not in agreement w. another word and not preceded by the article, nor emphatically placed, 'him,' 'her,' 'it,' 'them.'
 παρὼν αὐτός, present 'in person,' 12 6, 34 28. εἰς τὸ αὐτὸ ἡμῖν, to 'the same' end as we, 3 15. αὐτοῖς τοῖς ἵπποις, 'horses and all,' 9 1.
 αὐτοῦ: in the very place, right there.
 ἀφαιρεῖν: see αἰρεῖν.
 ἀφανίζειν: to put out of sight, make away with, destroy.
 ἀφείναι (ἵεναι): to let go, to dismiss, to allow; ἀφῆκα, ἀφείμεν, ἀφες, ἀφείκα, ἀφείμαι, ἀφειθην, ἀφειθῆναι.
 ἀφελεῖν: see ἐλεῖν.

ἀφέσθαι (ἔσθαι) : *to let go of*; ἀφείμην.
ἀφόμενον τῆς καλῆς ὄψεως, 'giving up
the beautiful appearance,' 40 9.

ἀφθονία (φθόνος) : *abundance*.

ἀφικέσθαι (ικέτης, ἱκανός) : *to arrive*,
reach the point set out for, see ἀπ; ἀφίξομαι, ἀφίγμαι, ἀφικνοῦμαι.

ἀχαριστεῖν, impf. : *to be ungrateful*.

ἀχαριστία : *ingratitude*.

ἀχάριστος (χάρις) 2 : *thankless, ungrateful, unpleasant*.

ἄχθεσθαι : *to be vexed, sorry*; ἀχθέσσομαι, ἡχθέσθην.

ἄχθος, -ους, τό : *burden, sorrow*.

ἄψυχος 2 (ψυχή) : *lifeless*.

B.

βάθος, ους, τό : *depth*.

βαθύς, -εία, -ύ : *deep*.

βαίνειν : βῆναι.

βαλεῖν : *to throw, cast, shoot*; βαλῶ, βέβληκα, βέβλημαι, ἐβλήθην, βάλλω.

— ἀναβαλεῖν, 'to throw up.'

— ἀποβαλεῖν, 'to throw away,' 'sacrifice,' 32 17.

— ἐκβαλεῖν, 'to cast out,' 'banish.'

— ἐμβαλεῖν, 'to attack,' 'engage' the foe, 36 28, 54 25, 'to invade,' 54 10.

— καταβαλεῖν, 'to throw down,' 'shoot,' or 'bring down,' 6 3, 9 9.

— προσβαλεῖν, 'to make an assault upon,' 'attack,' 16 24, 59 24.

— συμβαλεῖν, 'to throw together,' 'close' shield to shield, 58 3.

— ὑπερβαλεῖν, 'to march over,' 'cross' the mountains, 56 18.

βαλέσθαι : *to throw for oneself*.

— προβαλέσθαι, 'to hold up before oneself' in defense, 24 27.

— συμβαλέσθαι, 'to contribute' to a common stock, 42 16, 18.

βάπτειν : *to dip*; βάψω, ἔβαψα, βέβαμμαι, ἐβάψην.

βαρβαρικός 3 : *barbaric, foreign*; τὸ βαρβαρικόν, 'the Persian army,' 34

17. βαρβαρικός, 'in Persian,' 34 4.

βάρβαρος 2 : *barbarian* (not Greek).

βασιλεία : *kingdom*; 'the succession to the throne,' 30 20.

βασιλειον : *palace*; usually plural.

βασιλεύειν : *to be king*.

βασιλεύς, -ews, ὁ : *king, prince*.

βασιλικός 3 : *kingly, royal*. Adv.

βασιλικῶς, 'in royal style,' 12 6.

βελτίων, βέλτιστος : *better, best*.

βῆναι : *to walk, go*; βήσομαι, βέβηκα, βαλνω. H. 489, 1; 490, 2; G. 799.

— ἀναβῆναι, 'to go up,' 'ascend,' 'mount' a horse (ἐπί), 34 10.

— ἀποβῆναι, 'to turn out,' 'result.'

— διαβῆναι, 'to go through,' 'cross.'

— ἀντιδιαβῆναι, 'to cross over in turn,' 53 12.

— καταβῆναι, 'to go down,' 'descend'; εἰστήκει καταβεβηκῶς, 'stood where he had dismounted,' 9 14.

— ἐκβῆναι, Συγγραμ. ἐκβάντι, 'as you pass from' or 'beyond' S., dat. of reference, H. 771 b, G. 1172, 2, B. 382.

βιά : *force, violence*; βιά, 'in spite of.'

βιάζεσθαι : *to overpower, compel* forcibly; βιάσομαι, ἐβιάσαμην.

βίαιος 3 : *forcible, violent*. Adv.

βιαίως.

βίος : *life*.

βιοτή : *life, existence*.

βιώναι : *to live*; ἐβίων (H. 489, 14; G. 799; B. 729 (List)). ἐβίωσα (rare), βιώσομαι, βεβίωμαι.

Syn. ζῆν, διατᾶσθαι.

βλαξ, βλακός, ὁ, ἡ, (μαλακός) : *slack, lazy*, 'blockhead,' 11 7.

βλέπειν: *to look, see, behold*; βλέψομαι, ἐβλεψα. Syn. ὁρᾶν, θεᾶσθαι, ἰδεῖν.

— **ἀναβλέπειν**, 'to look up,' raise the eyes, 11 5.

— **ἀντιβλέπειν**, 'to look one in the face,' *τινί*, 55 13.

— **ἀποβλέπειν**, 'to look (away) toward,' 35 8, 39 3.

— **ἐμβλέπειν**, 'to gaze upon,' 2 13.

βοᾶν: *to shout, cry, call loudly*.

— **συμβοᾶν**, 'to shout with,' 'join in shouting,' *τινί*, 24 11.

βοή: *shout, call, cry*.

βοηθεῖν impf.: *to come to the rescue*.

βοηθός (βοή, θεῖν): *helper*.

βούλεσθαι (βολ-, will, velle, voluntas, βελτίων): *to wish, will, mean to do something*; βουλήσομαι, βεβούλημαι, ἐβουλήθην. Syn. ἐθέλειν.

'To prefer,' w. or without μάλλον,

53 14, cf. 6 8, 9. ἐβουλόμην οὕτως ἔχειν, 'I could wish' it were so, 19 3.

βουλευεῖν: *to take counsel, determine, to advise*, *τινί*.

— **ἐπιβουλευεῖν**, 'to plot against,' 'to plan,' 'scheme,' 11 14.

— **συμβουλευεῖν**, 'to advise.'

βουλευεσθαι: *to deliberate, form one's plan*, w. inf. 21 10. H. 814 a.

βουλή: *will, design, counsel*. βουλήν μοι δὸς περὶ τούτου, 'give me time to think it over,' 21 3.

βοῦς, βοός, ὁ, ἡ: *ox, cow*. H. 206, G. 268, 269; B. 111.

βρέφος, -ους, τό: *babe*.

βροντή: *thunder*.

βρῶμα, -ατος, τό: *food, meat*.

Γ.

γαμεῖν impf.: *to marry, of the man*; γαμῶ, ἔγγωμα, γεγάμηκα,

γαμείσθαι: *to marry, of the woman*, *τινί*, 26 4, cf. 1.

γάρ: *for, namely*; postpositive. H. 1050, 4. ἀλλὰ γάρ, 'however,' often near the end of a discourse, 33 8. καὶ γάρ, 7 23; but 7 26, καὶ modifies ἐκ νυκτός ('even').

γέ: encl. postp. intensive or restrictive particle. H. 1037, 1. Its force can often be represented in English only by the tone, or by italics in writing.

ἀλλὰ . . . γέ, 'yet at any rate' (after a cond.), 4 1, 32 5. καὶ βάθος γε, 'yes, and depth too,' 22 25, 46 20, 'nay' 47 20. ὁ δέ γε καὶ ἀμυνόμενος, 'ay, and another even defending himself,' 24 28. ἐπεὶ γε μὴν 58 19, cf. 59 12, transitional; so 1 11, correlative to μέν.

γελᾶν: *to laugh*; γελάσομαι, ἐγέλασα, ἐγελάσθην.

— **καταγελᾶν**, 'to laugh at,' *τινός*.

γέλοιος 3: *laughable, ridiculous*.

Adv. **γελοῖως**.

γέλως, -ωτος, ὁ: *laughter, object of ridicule*.

γενέθλιος 2: *of one's birth*; τὰ γενέθλια, 'the birthday feast,' 4 25.

γενέσθαι (kin, kid, gignere, gēns, γένος): *to come into being, be born, to be made or done, to become, get somewhere or into some state or condition*; γενήσομαι, γεγέννημαι, γέγονα, γίγνομαι. Usual passive to ποιεῖν or ποιεῖσθαι, 45 27, 28; 23 26, 28 21, 59 4.

ἔτη πεντεκαίδεκα γεγονυῖα, 'fifteen years old,' 41 14. τοὺς πολέμῳ ἀγαθοὺς γεγονότας, 'men who have proved themselves brave in war,'

- 37 19** (ἀγαθὸς γενέσθαι very often in this sense). ἡ νίκη σὺν Ἀγησιλάῳ ἐγένετο, the victory 'declared itself' on the side of Agesilaus, **58 9**.
- **διαγενέσθαι**; διαγεγέννηται φίλοι, 'have proved kind from first to last,' **32 24**.
- **ἐπιγενέσθαι**; τὸ ἀεὶ ἐπιγιγνόμενον, as each generation 'comes successively into being,' **32 12**.
- **προγενέσθαι**; οἱ προγεγεννημένοι, 'former generations,' **32 23**.
- **προσγενέσθαι**, 'to be added,' **42 27**.
- **συγγενέσθαι**, 'to have an interview with,' **39 17**.
- γενναῖος** 3: *high-born or bred, noble*.
- γένος, -ους**, τό: *race, descent, nation*.
- γεραίτεροι**: *elders, senators*.
- γέρων, -οντος**, ὁ: *old man*.
- γεύειν**: *to give a taste of*.
- γεύεσθαι**: *to taste, τινός*.
- **ἀπογεύεσθαι**, 'to keep taking a taste of,' **3 8**.
- γεωργικός** 3: *of farming, agricultural*.
- γεωργός** (γῆ, ἔργον): *farmer*.
- γῆ**: *earth*.
- γῆρας, γῆρας**, τό: *old age*. H. 191, G. 228, B. 106.
- γηράσκειν**: *to grow old*; γηράσω or γηράσσομαι, ἐγήρᾱσα, γεγήρᾱκα.
- γιγνώσκειν**: *γινῶναι*.
- γνώμη**: *judgment, view* intellectual; γινῶμαι, 'maxims,' opinions of wise men, **62 23** (adapted to ἐγνωσμένα 22), cf. νοήματα 26, ἐνθυμήματα 28.
- γινῶναι** (γνο-, can, ken, know, (g)nō-scere, nōmen, ὄνομα, νοῦς): *to see with the mind, come to know, form a judgment or decision*; γινώσσομαι, ἔγνωνκα, ἔγνωσμαι, ἐγνώσθην, γιγνώσκω. Syn. εἰδέναι, ἐπίστασθαι.

- ὀρθῶς ἐγνωσμένα, 'sentiments rightly conceived,' **62 22**. ἐπειδὴν γινῶσιν ἀπιστοῦμενοι, when men 'come to feel' that they are disbelieved, **19 10**. With gen., like αἰσθῆσθαι, ἔγνω ἄποπα ἐμοῦ ποιούντος, **19 11**.
- **καταγινῶναι**, 'to note definitely,' 'find out,' **4 27**.
- **συγγινῶναι**; ἐγὼ συνεγίγνωσκον αὐτοῖς, 'I shared their views,' **21 13**. Often 'to pardon,' cf. **52 19**.
- γονεῖς, -έων**: *parents*.
- γόνυ, -ατος**, τό, (knee, genū). *knee*.
- γοῦν** (γέ, οὖν): *at any rate*; postp. intensive particle. H. 1037, 2.
- γυμνικός** 3: *gymnastic*.
- γυμνός** 3: *naked, bare*.
- γυναικεῖος** 3: *of women, feminine*.
- γυνή, γυναικός, ἡ**, (queen): *woman, wife*. H. 216, 4; G. 291, 8; B. 115, 4.

Δ.

- δακεῖν**: *to bite, sting*; δήξομαι, δέδηγμαί, ἐδήχθην, δάκνω.
- **ἀποδακεῖν**, 'to bite off,' **48 22**.
- δακρῦειν**: *to shed tears, weep*.
- δάκρυον**: *tear*.
- δαπανᾶν**: *to expend, incur expense*.
- δαπάνη**: *expense*, 'stores to be expended,' **44 28**.
- δέ**: *but, and*; postp. conjunction of contrast. H. 1046, 1.
- καὶ ὁ Κύρος δέ, 'and' Cyrus also (καί), **13 2, 5**; **24 27, 43 27**.
- δεδιέναι**: *to fear*; ἔδεισα, δέδοικα ('I fear'). H. 490, 5; G. 804; B. 535.
- δεικνύναι** (dicere, index): *to point out, show*; δέλω, ἔδειξα, δέδειχα, δέδειγμαί, ἐδείχθην.

— ἀναδεικνύναι, 'to lift up and show,' 'exhibit,' 32 16.

— ἀποδεικνύναι, 'to show forth,' 'to declare,' w. inf. 'pronounce,' 43 28; 'to render,' 'deliver,' as one presents for inspection that which he has been ordered to make, 41 19.

— ἐπιδεικνύναι, 'to put on exhibition,' 'display,' 'show.'

— — ἀντεπιδεικνύναι, 'to exhibit in turn' or 'on the contrary,' 54 2.

δειλῆ: afternoon.

1. δεῖν: to lack, need; δέησω, ἐδέησα, δέδεηκα. As a personal verb, the act. δέω is found only w. genitives of quantity, πολλοῦ, etc. Impers., τινί τινος, 'that we may need as few as possible,' 23 3. See δεῖσθαι.

2. δεῖν: to bind, imprison; δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην. H. 411; G. 495, 2; B. 199, 2 n.

3. δεῖν: impers. δεῖ, one ought, must, should, w. inf.; ἔδει, δεήσει, ἐδέησε.

δεινός 3 (δεδιέναι): fearful, dreadful. In Attic colloquially weakened to 'skilful,' 'clever,' w. inf.; δεινότατος λαλεῖν, 'a terrible chatterbox,' 11 8. τὰ δεινά, 'the terrors' of the battle-field, 54 28, cf. 38 11.

δειπνεῖν impf.: to be at dinner, dine.

— συνδειπνεῖν, 'to dine together,' 46 19.

δειπνον: dinner.

δειπνοποιεῖσθαι: to have dinner.

δεῖσās: δεδιέναι.

δεῖσθαι: to want, to beg of; δέομαι, δέησομαι, δέδεμαι, ἐδέηθην. Const. H. 743 a; G. 1114. See 1. δεῖν.

— προσδεῖσθαι, 'to require in addition' 60 10, 'to ask for more' 14 5.

δέκα: ten.

δέκατος 3: the tenth; δεκάτην, 'a tithe,' 55 16.

δένδρον: tree, fruit tree.

δεξιός 3: on the right, auspicious; ἡ δεξιὰ, sc. χεῖρ, 'the right hand.'

δεξιουῖσθαι: to greet with the right hand, 33 25, cf. 10.

δέρη: neck. H. 138 a; G. 176.

δεσπότης: master, in relation to slaves.

δεύτερος 3: the second.

δέχεσθαι: to receive, accept; δέξομαι, ἐδέξάμην, δέδεγμαι, ἐδέχθην H. 499.

— προσδέχεσθαι, 'to wait for,' 'be ready to receive,' 48 15.

— ὑποδέχεσθαι, 'to undertake,' 'take on oneself,' 'engage.'

δή: postp. asseverative particle. H. 1037, 4. The effects of δή must be learned by observation. μὲν δή, very often, but the μὲν has its separate appropriateness, 1 1 (μὲν correl. to δέ), 1 10 (μὲν correl. to γὰρ μὴν); in both cases δή marks the connection of the thought with what has preceded. Often w. rel. words, οἷα δή, 2 2. πῶς δή, 'how so, pray?' 48 5. With a tone of irony: τοῦ δή . . . μὴ λυσitteλεῖν αὐτοῖς, 'obviously' that it may not be well for them to poison the wine, 4 19.

δῆλος 3: manifest, clear; δῆλον ὅτι, 'evidently,' H. 1049, 1 a.

δηλοῦν: to make evident, show, publish.

δημηγορικός 3 (ἀγορεύειν): of or fit for haranguing the people, 47 10.

δῆμος: people, community, public.

δηοῦν: to slay, ravage.

δήσās: 2. δεῖν.

δηχθῆναι: δακεῖν.

Δία, Διῖ, Διός: Ζεύς.

διά (two, between, twin, twilight, αὐδ,

δύο): *through*; prep. w. gen. and acc. H. 795, G. 1206, B. 404.

In composition *διά* denotes interval, *διέχειν* 'to be apart'; distinction, difference, *διαφέρειν* 'to differ'; continuance, *διάγειν* 'to pass time'; succession, *διαδέχασθαι*; mutual action, *διακελεύεσθαι*.

διαβιβάζειν (βα-, βῆναι): *to make go through or across, to transport*.

δίαίτα: *mode of life, arbitration*. τὴν δίαίταν ποιησάμενος, 'living,' 'making his home,' 29 1.

διαιτᾶν: *to arbitrate*. H. 362 b.

διαιτᾶσθαι: *to pass life, live*; διητώμην, διαιτήσομαι, δεδιήτημαι, ἐδιήτηθην. Syn. ζῆν, βιώναι.

διακελεύεσθαι: *to encourage one another, to exhort oneself*, τινί, 11 13.

διακονία: *domestic service*, 45 29.

διακονικός 3: *good at service*.

διαλέγεσθαι: *to discuss, converse*; διαλέξομαι, διέλεγμαι, διέλεχθην.

διανεμητέον: *one must apportion*.

διανομή: *an apportioning*.

διαφερόντως: *differently*.

διαφθαρῆναι: *see φθείρειν*.

διαχειρίζειν (χείρ): *to have in hand, manage*; mid. 13 1.

διδασκαλία: *a teaching, instruction*.

διδάσκαλος: *teacher*.

διδάσκειν: *to teach, instruct, to surprise*; διδάξω, ἐδίδαξα, δεδίδαχα, δεδιδαγμαί, ἐδιδάχθην.

διδάσκεσθαι: *to get instructed in, learn*, 62 17.

διδόναι: *to offer, give*; δοῦναι.

διείχον: *see ἔχειν*.

δισκεμμένως (ἐσκεμμένος, σκέψασθαι): *with discriminating care*, 43 7.

διηρώτων: *see ἐρωτᾶν*.

δικάζειν: *to act as judge, give judgment*.

δικάζεσθαι: *to be at law, get judgment*.

δίκαιος 3: *just*. δίκαιός εἰμι λέγειν, 'it is right for me to recount.' H. 944 a, G. 1527, B. 634. Adv. **δικαίως**.

δικαιοσύνη: *justice, righteousness*.

δικαιότης, -ητος, ἡ: like *δικαιοσύνη*; attributed to Chiron as the most civilized being of his time, 60 26.

δίκη: *right, a case at law, legal satisfaction or penalty*. δίκην δοῦναι, 'to be punished'; ἔχω τὴν δίκην, 'I have my punishment,' 20 26.

διπλάσιος 3: *double, twice as much*.

δισχίλιοι 3: *two thousand*.

διψῆν: *to thirst, be thirsty*; διψήσω.

διώκειν: *to pursue, chase*; διώξω and διώξομαι.

δοκεῖν impf.: *to seem to the mind, to think, believe*; impers. w. dat., *to seem best*; δόξω, ἔδοξα, ἐδόσγμαι. Const. inf. Syn. (1) φαλεσθαι, (2) νομίζειν, οἰεσθαι, ἡγεῖσθαι.

— **συνδοκεῖν**, impers. συνέδοξε Κύρῳ, 'it seemed good to Cyrus also,' 'Cyrus acquiesced,' 28 5; acc. abs. συνδόξαν, 'with the consent' of his parents, 28 10.

δοκιμάζειν: *to test, prove, approve*.

— **ἀποδοκιμάζειν**, 'to reject on scrutiny' or 'trial,' as unworthy to hold office, 52 11.

δοκιμασία: *examination or scrutiny, as of qualification for office*, 52 16.

δοκιμος 2: *approved, in good repute*.

δόξα (δοκεῖν): *opinion, belief*; also the opinion which others have of one, hence *reputation, fame*. Aeneas won 'the name' of piety, 61 13.

δορκάς, -άδος, ἡ: *antelope, gazelle*.

δόρυ, -ατος, τό, (tree, δρῦς): *spear*,

lance. εἰς δόρυ (*i.e.* εἰς δόρατος πληγὴν) ἀφικέσθαι, 'within spear-reach,' 'a spear's length,' 57 17.

δοῦλος: *slave.*

δοῦναι (δο-, *dare, dōnum, δῶρον*): *to give*; ἔδωκα, ἔδομεν, δώσω, δέδωκα, δέδομαι, ἐδόθην, δίδωμι.

— ἀντιδοῦναι, 'to give in return.'

— ἀποδοῦναι, 'to give back,' 'give what is one's due,' 'pay,' 'restore.'

— διαδοῦναι, διαδιδόναι, 'to give severally,' 'distribute,' 4 8, 12.

— ἐνδοῦναι; ὅτι ἐνδιδόιτο αὐτοῖς ἡ πόλις, 'offered to surrender,' 'was ready to put itself in their hands,' 59 22.

— ἐπιδοῦναι, 'to give over and above,' as marriage portion, 26 5; similarly 14 4; 'to increase,' ἦν τοσοῦτον ἐπιδιδῶ, 'if I go on at this rate,' 11 6.

— παραδοῦναι, 'to hand over,' 'to hand down' or 'transmit,' 61 17.

δουπεῖν (δοῦπος) impf.: *to sound heavy*, 'to strike' or 'beat loudly,' 35 28. Not a prose word.

δραμεῖν: *to run*; δραμοῦμαι, δεδράμῃκα. Syn. τρέχειν, θεῖν.

— ἐκδραμεῖν, 'to run out' or 'forth.'

— — ἀντεκδραμεῖν, 'to charge in turn on the run,' 57 12.

— — συνεκδραμεῖν, 'to charge' or 'sally forth together,' 57 17.

δρεπανηφόρος 2: *scythe-bearing.*

δρόμος (δραμεῖν): *a running, course.* δρόμῳ θεῖν, to charge 'on the double-quick,' 35 25.

δύναμις, -εως, ἡ: *the ability or power to do or effect anything, influence.*

Syn. ἰσχύς, σθένος, κράτος, ῥώμη.

δύνασθαι: *to be able*; δυνήσομαι, δεδύνημαι, ἐδυνήθην. H. 355 b, G. 517.

δυνατός 3: *able, powerful.* ἐκ τῶν

δυνατῶν, 'as the best they could do,' out of the possible chances, 42 11.

δύο, δυοῖν: *two.*

δυσκολαίνειν: *to be fretful, worrisome.*

δυσοίκητος 2: *bad to dwell in.*

δύσφορος 2: *hard to bear.*

δυσχωριά: *rough ground, dangerous locality*, 8 20, 28.

δώδεκα: *twelve.*

δωρεῖσθαι: *to give, present, present with.*

δῶρον: *gift.*

E.

ἐάλωκα: ἀλῶναι.

ἐάν: *to let or leave alone, permit*; εἰων, H. 359; G. 537, 1; B. 172, 2. οὐκ ἐάτε, 'ye forbid,' 5 1, 52 11; cf. οὐ φημι, 'I deny.' H. 1028.

ἐάν (εἰ, ἄν): *if*, w. subjunctive; also ἄν, ἦν.

ἔαρ, ἔαρος or ἦρος, τό, (νῆρ): *Spring.*

ἐαρινός 3: *of Spring, vernal.*

ἐαυτόν, ἐαυτήν, ἐαυτό: *himself, herself, itself*; often contracted αὐτόν, etc. Reflexive pron. The gen. as possessive has the attributive position, μετεπέμψατο τὴν ἐαυτοῦ θυγατέρα, 'his (own) daughter,' 1 16.

ἔβδομος 3: *the seventh*; τὸ ἔβδομον, 'for the seventh time,' 29 17.

ἐγγυᾶν: *to give as a pledge.*

— παρεγγυᾶν, 'to pass the watch-word' or 'word of command,' 23 29.

ἐγγύη: *pledge, surety.*

ἐγγύς: *adv. near*; ἐγγύτερον, 34 26.

ἐγείρειν: *to wake, rouse*; ἐγερῶ, ἤγειρα, ἤγέρθην.

— ἐξεγείρειν; ἐξηγέρθη 'he awoke.'

ἐγνωκα, ἐγνων: *γνώωναι.*

ἐγχεῖν impf. (ἐν, χυ-): *to pour in*; ἐγχέω fut., ἐνέχεια, ἐνεχύθη.

ἐγχειρίδιον (χείρ): *dagger*.

ἐγώ: *I*; ἔγωγε, 'I for my part,' 'That I have,' 49 19, cf. ἔμοιγε 22.

ἔδαφος, -ους, τό: *base, bottom, ground*.

ἐδεστέον: *one must eat*.

ἐδώδιμος 2: *eatable*.

ἔθνηκα: *θεῖναι*.

ἔθνος, -ους, τό: *tribe, nation*.

εἰ: *if, whether*; εἴπερ, 'if really,' 'that is if,' 43 4; καὶ εἰ, 'even if,' neg. οὐδ' εἰ, μηδ' εἰ, 32 18; εἰ καὶ, concessive, 'though,' 'if she has done all this,' 51 4. Often interrogative, εἰ καιρὸς εἴη 8 16, 24 6.

εἶ: (1) εἶναι, (2) λέναι.

εἰδέναι (ιδεῖν): *to know*; οἶδα, ἴσμεν, εἰδώς, ἦδη, εἴσομαι. H. 491, G. 820, B. 259. Syn. γινῶναι, ἐπίστασθαι.

εἶδον: *ιδεῖν*.

εἶδος, -ους, τό: *appearance, looks*.

εἰκάζειν: *to make like to, liken, to conjecture*, 21 1.

εἰκός, τό, (εοικέναι): *that which is like, natural, probable, reasonable, right*.

Adv. εἰκότως.

εἰλικρινής, -ές: *unmixed, pure, sheer*.

εἰμί: *εἶναι*.

εἴμι: *λέναι*.

εἶναι: *to be*; εἰμί encl., ἦ or ἦν, ἔσομαι.

H. 478-480, G. 806, B. 362. 'To exist,' 50 8. τῷ ὄντι, 'in reality,' 'in very truth,' 39 18. τὰ ὄντα, 'what there is already,' 42 25.

— ἀπεῖναι, 'to be absent,' 33 24.

— ἐνεῖναι, 62 10.

— ἐξεῖναι, impers. 'it is allowable,' 'one is at liberty,' const. τινί, inf. Agesilaus 'may' be pronounced brave unquestionably, 57 28. ἐξὸν αὐτῷ παρέντι, κτλ., 'when he might have let them pass,' etc., 57 29.

— μετεῖναι, 'to be among'; impers., πολέμου καὶ μάχης οὐ μετῆν αὐτῇ, 'of war and fighting she had no share,' 21 18.

— παρεῖναι, 'to be on hand' or 'present'; ἐν τῷ παρόντι, 'at the present time,' 21 1; impers. 'there is an opportunity,' const. τινί, inf.; παρὸν αὐτῷ χρῆσθαι, 'when he might' have availed himself, etc., 56 3, 58 19.

— συνεῖναι, 'to be together,' 46 14; 'to associate with,' 47 7.

εἰπεῖν (φεπ-, vocāre, vōx, ἔπος): *to utter, state, say*; εἰπον, imp. εἰπέ, aor. 1 εἶπα. Const. ὅτι, ὥς; inf. only in sense of 'command,' 54 24, 25 1. Syn. ῥηθῆναι, φάναι, λέγειν, and, in comp. w. prep., ἀγορεύειν.

— προειπεῖν, 'to state beforehand,' 11 25; 'to publish an order,' 25 1.

εἴπερ: *if really, that is if*. See εἰ.

εἰργασμαι: *ἐργάζεσθαι*.

εἰρήνη (ῥηθῆναι): *a peace*.

εἰρησθαι: *ῥηθῆναι*.

εἰς: *into, to*; prep. w. acc. H. 796, G. 1207, B. 405. εἰς τὸ ταχὺ μαθάνειν διαφέρων, superior to others 'in learning quickly,' 1 14. εἰς δύο, 'two abreast,' 24 1; sometimes also of the *depth* of a column. εἰς δώδεκα μυριάδας, 'to the number of,' 'about' 120,000, 28 14.

εἰς, ἔν, gen. ἐνός: *one*. See *μία*.

εἴσομαι: *εἰδέναι*.

εἰστιάσα: *ἐστιᾶν*.

εἰσφορά: *a bringing in*.

εἴσω: *to within, into, within*.

εἴτα: *then, next, and so*.

εἴτε: *εἴτε . . . εἴτε, whether . . . or*.

εἶχον: *ἔχειν*.

εἰωθέναι: *to be wont, accustomed;*
 εἶωθα, εἰώθειν. H. 369; G. 537, 2;
 689.

ἕκαστος 3: *each, every.*

ἑκάτερος 3: *either, each one, of two.*

ἐκατέρωθεν: *from or on either side.*

ἐκατέρωσε: *in either or each direction.*

ἑκατόν: *a hundred.*

ἔκδημος 2: *away from home.*

ἐκδύναί: *to pass out of, 'to take off,'*
one's own clothes. H. 500, 4 a.

ἐκδύσαι: *to make pass out of, 'to take*
off,' another's clothes, τινά τι.

ἐκεῖ: *(over) there.*

ἐκεῖθεν: *thence.*

ἐκεῖνος, ἐκείνη, ἐκεῖνο: *that (there,*
yonder), he, she, that thing. ἐκεῖνο
 anticipates what follows (Cicero,
illud), 'this,' 42 16.

ἐκείσε: *thither.*

ἐκεκράγειν: *κέκραγα.*

ἐκλέγειν: *to pick out.* See συλλέγειν.

ἐκπίομαι: see πιεῖν.

ἐκπλαγῆναι: see πληγῆναι.

ἐκτραχηλίζειν (τράχηλος): *of a horse,*
to throw over the head.

ἐκών, -οῦσα, (φεκ-): *willing(ly).*

ἐλάττων, ἐλάχιστος: *less, fewer, least,*
fewest. H. 254, 4; G. 361, 5; B. 136.

ἐλαύνειν: *to drive; ἐλῶ, ἤλασα, ἐλή-*
λακα, ἐλήλαμαι, ἤλασθην. For the
 future, H. 424; G. 665, 2; B. 212, 1.

— ἀπελαύνειν, 'to ride back.'

— ἐξελαύνειν, 'to drive out,' 'to march
 on' from camp.

— παρελαύνειν, 'to ride along by.'

— περιελαύνειν, 'to drive round.'

— προσελαύνειν, 'to ride up to,' 58 11.

— συνελαύνειν, 'to drive together.'

— ὑπελαύνειν, 'to ride up,' so as to
 meet one, 35 10.

ἐλαφος, ἡ: *hind, roe.*

ἐλέγχειν: *to cross-question, confute,*
convict; ἐλήλεγμαι.

ἐλεῖν: *to take, capture; εἶλον.*

Syn. αἰρεῖν, ἀλῶναι.

ἐλελίζειν: *to cry ἐλελεῦ, raise the battle*
shout.

ἐλέσθαι: *to take for oneself, choose,*
elect; εἰλόμην. Syn. αἰρεῖσθαι.

— ἀφελέσθαι, 'to deprive,' 7 10.

Const. H. 748 a, G. 1118, B. 362 n.

ἐλευθέριος 2 or 3: *like a free man,*
liberal; as epithet of Zeus, 'the
Liberator,' 40 15.

ἐλευθερός 3: *free.*

ἐλευθεροῦν: *to make free, liberate.*

ἐλθεῖν: *to come, go; imp. ἐλθ', ἐλεύσο-*
μαι, ἐλήλυθα. Syn. ἔρχεσθαι, ἰέναι.

With inf. 56 7, 'word came' that he
 must defend, etc.

— ἀπελθεῖν, 'to go away' or 'back,'
 'to come off,' safely, 20 10.

— διελθεῖν, 'to go through,' 'to enu-
 merate,' 'relate.'

— εἰσελθεῖν, 'to come in,' 'enter.'

— ἐξελθεῖν, 'to come out.'

— κατελθεῖν, 'to come down'; 'to
 return from exile,' 60 13.

— παρελθεῖν, 'to go by'; τὰ παρελ-
 θόντα, 'in the past,' 27 3.

— περιελθεῖν, 'to come' or 'go
 round,' of the revolving seasons or
 cycle of the year, 28 13.

— προσελθεῖν, 'to come near' or 'up
 to.'

ἐλιγμός (ἐλῖττειν): *a rolling, turn-*
ing round, roundabout way, 3 16.

ἐλῖττειν: *to wind, roll round; εἰλιπτον.*
 H. 359; G. 537, 2; B. 172, 2.

— ἐξελῖττειν, τὴν φάλαγγα, 'to de-
 ploy,' 57 24.

ἔλκειν: *to draw, drag*; ἔλξω, εἴλκυσα, εἴλκυμαι, εἰλκύσθην. See ἐλίσσειν.

— συνέλκειν, 'to draw together,' 58 25.

ἐλπίζειν: *to hope*.

ἐλπίς, -ίδος, ἡ: *hope*.

ἐμαυτόν, ἐμαυτήν: *myself*.

ἐμβαμμα, -ατος, τό, (βάπτειν): *soph*, σοῦρ, 3 4.

ἐμβλέπειν: see βλέπειν.

ἐμέ: *me*; ἐμοῦ, ἐμοί, accented; ἔμοιγε, 49 22, cf. ἔγωγε. Enclitic forms are μέ, μοῦ, μοί.

ἐμός 3: *my, mine*.

ἐμπεδοῦν: *to make firm, keep firmly*.

ἐμπλησθῆναι: see πιμπλάναι.

ἐμποδών: *before the feet, in one's way*.

ἐμποδὼν τινὶ τινος εἶναι, 'to hinder one from something,' 27 17.

ἐμπροσθεν: *in front, before*.

ἐμφανής, -ές: *clear, conspicuous*.

ἐμφανίζειν: *to show or prove conspicuously*, 54 1.

ἐν: *in, among*; prep. w. dat. ὅσον ἐν ἐμοί, 'as far as in me lies,' 30 24.

ἐν σοὶ πάντα ἐστίν, 'everything depends on thee,' 42 21.

ἐναντίος 3: *opposite, contrary*; τοῦναντίον, 'on the contrary'; οἱ ἐναντίοι, 'the enemy.' ἐναντία πρᾶξαι τι, 'to adopt a hostile course toward one,' 32 26.

ἐνδεής, -ές: *wanting in, in need of*.

ἐνδηλος 2: *clear, evident*.

ἐνδοθεν: *from within, from the house*.

ἐνδον: *within, indoors*.

ἐνδύνααι: *to pass in or under*, 'to put on,' one's own clothes. H. 500, 4 a.

ἐνδύσαι: *to make pass in or under*, 'to put on,' another's clothes, τινά τι.

ἐνέγκασθαι: *to bear or bring for oneself*. Syn. φέρεσθαι, οἰσεσθαι fut.

ἄσα ἡνέγκω, 'all that you brought as your portion,' 42 14.

— ἐξενέγκασθαι, 'to earn' or 'win,' as a prize, 61 14.

ἐνεγκεῖν: *to bear, bring*; ἡνεγκον, in prose (for indicative) preferably ἡνεγκα, ἐνήνοχα, ἐνήνεγκμαι, ἡνέχθην.

Syn. φέerein, οἰσειν future.

— ἀπενεγκεῖν, 'to bring back,' 13 20.

— εἰσενεγκεῖν; εἰσενεχθῆναι 'to be brought in,' 44 29.

— προσενεγκεῖν, προσενέγκαι, 'to bring toward,' 'near to,' 47 18; προσενεχθῆναι, 'to be brought in,' 58 10; 'to be related,' 'behave toward' one, w. ptc. 19 4.

— συνενεγκεῖν, 'to prove advantageous,' 32 27.

ἐνέδῦν, ἐνέδῦσα: ἐνδύνααι, ἐνδύσαι.

ἐνεκα, ἐνεκεν: *for the sake of, as regards*, τινός.

ἐνεκάλουν: *see καλεῖν*.

ἐνεργός 2: *at work, effective or productive*, 38 2.

ἐνετύγχανον: *see τυχεῖν*.

ἐνθα: *where*; ἐνθα δὴ, 'thereupon.' H. 284.

ἐνθάδε: *there, thither*.

ἐνθεν: *whence, thence*. ἐνθεν καὶ ἐνθεν τοῦ τεύχους, 'on either side of the wall,' i.e. on the two sides of the city parted by the river, 23 6.

ἐνθένδε: *thence*.

ἐνθεός 2: *full of the god, possessed, inspired*.

ἐνθουσιᾶν (ἐνθεός): *to be inspired*.

ἐνθυμείσθαι: *to bear in mind, lay to heart*, τινός. Dep. pass., H. 497.

ἐνθύμημα, -ατος, τό: *a thought, sentiment*.

ἐνιαύσιος 3: *of or lasting a year*.

ἐνιαυτός: *year*.

ἐνιοι 3: *some*.

ἐννοεῖν: *see νοεῖν*.

ἐνταῦθα: *here, there, thereupon*.

ἐντεῦθεν: *thence, thereupon*.

ἐντίμος 2: *in honor, prized*.

ἐντρίψις, -εως, ἡ: *a rubbing in*, 2 6.

ἐξ (before consonants ἐκ): *out of,*

from; prep. w. gen. ἐκ τῶν δυνατῶν,

'as the best they could do,' 42 11.

ἐκ τοῦ καλοῦ καὶ δικαίου, 'by fair

and rightful means,' 42 26. ἐξ οὐκ

δυντῶν, 'after being naught,' 'when

non-existent before,' 50 8. ἐκ παι-

δίου, 'from infancy,' 51 14. ἐκ τοῦ

φανεροῦ 'in plain sight,' 56 22.

ἕξ: *six*.

ἑξακισχίλιοι 3: *six thousand*.

ἑξακόσιοι 3: *six hundred*.

ἑξαπατᾶν (ἀπάτη): *to deceive*.

ἑξέπλησα: *see πιμπλάναι*.

ἕξειστι, ἕξη: *see εἶναι*.

ἑξετάζειν: *to examine well, scrutinize*.

ἑξηγέσθην: *see ἐγείρειν*.

ἑξήκοντα: *sixty*.

ἑξηρρημένος: *see αἰρεῖσθαι*.

ἑξήχθην: *see ἀγαγεῖν*.

ἑξικέσθαι: *to arrive at the end of a*

journey, reach the mark, 35 29. *See*

ἀφικέσθαι.

ἑξίλασάμην: *see ἱλάσκεσθαι*.

ἔξις, -εως, ἡ, (ἔχειν): *a having, habit*

of body, condition, 40 26.

ἑξομοιοῦσθαι: *see ὁμοιοῦν*.

ἑξόν: *see εἶναι*.

ἑξυφαίνεσθαι: *see ὑφαίνειν*.

ἔξω: *without, on the outside*.

ἔξωθεν: *from without*.

εοικέναι (ῥικ-): *to be like*; εοικα, εικώς, ἐφκή H. 35 S a. ὡς εοικᾶσιν, 'as appears likely,' 42 11, H. 944 a.

ἐορτή: *festival, holiday*.

ἐπαινεῖν (ἐπί) impf.: *to commend, praise*; ἐπαινέσω or ἐπαινέσομαι, ἐπήνεσα, ἐπήνεκα, ἐπηνέσθην.

— συνεπαινέειν, 'to join in approving.'

ἐπαρθεῖς: *see αἰρεῖν*.

ἐπεῖ: *after, since*; ἐπειδή, the same strengthened.

ἐπειδάν (ἐπειδή, ἄν): *after, w. subjunc.*

ἐπείπερ: *since (really), seeing that*, 17 19, 22 18.

ἐπεισπίπτειν: *see πεσεῖν*.

ἔπειτα (ἐπί, εἴτα): *thereafter, thereupon, again, in the next place*.

ἐπελελήσμεν: ἐπιλαθέσθαι.

ἐπεμνήσθην: *see μνησθῆναι*.

ἐπερέσθαι: *see ἐρέσθαι*.

ἔπεσθαι (σεπ-, sequi, socius): *to follow*; εἰσόμεν, ἔψομαι; the aor. only in comp., ἐπισπέσθαι.

— ἐφέπεσθαι, 'to follow up,' 24 23.

ἐπεστησάμην: *see ἵστασθαι*.

ἐπηγαλλόμεν: *see ἀγάλλεσθαι*.

ἐπηρέάζειν: *to threaten overbearingly*.

ἐπηρόμεν: *see ἐρέσθαι*.

ἐπί: *on, upon*; prep. w. gen., dat.,

and acc. H. 799, G. 1210, B. 408. ἐφ'

ἵππου, 'on horseback,' 2 23. τὴν

ἐπὶ Βαβυλῶνος, 'the road to Baby-

lon,' 21 25. ἐπὶ τῆς αὐτοῦ ἀρχῆς,

'within,' 'in the course of' his own

reign, 29 17. ἐφ' ἡμῶν, 'in our

time,' 56 26.

ἐπὶ πλεονεξίᾳ, 'with a view to

personal advantage,' 27 14. ὅποσα

ἐπ' ἀνδρὶ εὐδαίμονι νομίζεται, what

is customary 'over,' 'at the funeral

of,' a fortunate man, 33 19. ἐφ' οἷς

τὸ ὄνομα ἐστί, 'to whom the name

is applied,' 39 19. ἐπὶ τῷ βίῳ, 'in'

'in the course of' one's life, 51 12.

τὸ ἐπὶ σέ, 'as far as you are concerned,' 11 11. ἐπὶ πολὺ, 'to a great distance,' 34 25.

ἐπιβουλὴ: hostile design, plot.

ἐπιδεῆς, -ές: in want of.

ἐπιθυμῆν (θυμός) impf.: to set one's heart upon, to desire, τινός. τοῦτο τὸ ἐπιθυμῆσαι, 'the conceiving of this desire,' 53 11.

ἐπικαίριος 2 (καιρός): in fit time or place, important; οἱ ἐπικαίριοι, 'the officers,' 22 10.

ἐπιλαθέσθαι (λαθεῖν): to forget; ἐπιλήσομαι, ἐπιλέλησμαι, ἐπιλανθάνομαι. Past-perfect, 5 8.

ἐπιμέλεια: care.

ἐπιμελεῖσθαι or ἐπιμέλεισθαι: to care for, watch over carefully, τινός; ἐπιμελήσομαι, ἐπεμελήθην.

ἐπιμέλημα, -ατος, τό: thing cared for, a care.

ἐπιμελητέον: one must take care.

ἐπίορκος 2 (ὅρκος): swearing falsely, forsworn.

ἐπιούσα: next, ensuing, day or night: see λέναι.

ἐπιπόλαιος 2: on the surface, prominent, 48 7.

ἐπίστασθαι (στα-, στήναι): to understand, know how to do something; ἡπιστάμην, ἐπιστήσομαι, ἡπιστήθην. H. 487, G. 720, 742, B. 200 N.

ἐπιστάτης: overseer, superintendent.

ἐπιστατήτεον: one must oversee.

ἐπιστήμη: special knowledge, skill.

ἐπιστήμων, -ον: skilled in, τινός.

ἐπιστήσθαι: see ἰσθάναι.

ἐπιτήδειος 3: suitable, necessary; τὰ ἐπιτήδεια, 'provisions.'

ἐπίχαρις, -ι (χάρις): gracious, acceptable; ἐπιχαριτώτερος, -ώτατος 45 6.

ἐπιχειρεῖν impf.: to put one's hand to, attempt, undertake.

ἐπιχώριος 3 or 2 (χώρᾱ): in or of the country; τὰ ἐπιχώρια, of the Persian national discipline, 13 2.

ἔπος, -ους, τό, (εἰπεῖν): utterance, word; plur. ἔπη, verses, poetry, epic or other.

ἐπτὰ: seven.

ἐρᾶν: to be in love, to love, τινός; ἡράσθην, ἐρασθῆναι, to become enamored of, 63 8.

Syn. φιλεῖν, στέργειν, ἀγαπᾶν.

ἐργάζεσθαι: to work, to do or perform; ἐργάσομαι, εἰργασάμην, εἰργασμαι mid. or p., εἰργάσθην p. H. 359; G. 537, 2; B. 172, 2. εὖ εἰργασμένα, 'well wrought' or 'constructed,' 47 27. Syn. δρᾶν, ποιεῖν, πράττειν.

—ἀπεργάζεσθαι, 'to work out,' 'effect.'

—κατεργάζεσθαι; τὸ κατεργάσασθαι, 'the achieving,' 62 9.

ἐργαστέον: one must do or perform.

ἔργον (φεργ-, work, γεωργός): work, deed. ἐμὸν ἔργον, 'my business,' 'my part,' 42 21.

ἐρεῖσθαι: to ask, inquire; ἡρόμην.

Syn. ἐρωτᾶν.

—ἐπερέσθαι, 'to put a question,' 3 22.

ἐρημία: solitude, dearth or absence of.

ἐρημος 2: lone, deserted, unoccupied.

ἔρια, τά, (φερ-, wool, vellus): wool.

ἐρμηνεύς, -ῶς, ὁ, (Ἑρμῆς): interpreter.

ἐρρωμένος (ἐρρῶσθαι, ῥωνύναι): in full strength or health, stout, vigorous; ἐρρωμενέστερα, 55 21. Adv. ἐρρωμένως, 57 27.

ἐρυθρός 3: red.

ἔρυμα, -ατος, τό: fence, fortification, bulwark.

ἔρχεσθαι: to come; impf. only, and

defective, H. 539 2 a. See 140 5 note. Syn. ἐλθεῖν, ἵνα.

— παρέρχεσθαι, 'to pass along,' 35 15.

— προσέρχεσθαι, 'to come besides,' 'come on,' 16 14, 34 6.

ἐρωτᾶν: to ask questions, inquire, interrogate. Syn. ἐρεῖσθαι.

— διερωτᾶν, 'to ask for a decision,' past-imperfect, 6 7.

— ἐπερωτᾶν, 'to put questions,' 'ask,' 19 23, 6 10.

ἔσει: εἶναι.

ἔσθης, -ῆτος, ἡ, (φес-, wear, vestis, ἀμφιεννύναι): dress, clothing.

ἔσθειν (ἐδ-, eat, fret, edere, ēsurire): to eat, ἔδομαι (H. 427, G. 667, B. 216), ἐδήδοκα, ἐδήδεσμαι, ἡδέσθην.

Syn. φαγεῖν.

ἑσπέρᾱ (vesper): evening, the West.

ἔστε: until, 44 14, 58 17.

ἔστηκα: στήναι.

ἔστησα: ἱσάναί.

ἑστῖᾱ (φес-, Vesta, ἀστν): hearth; 'Ἑστῖᾱ, Hestia, goddess of the hearth-fire, 15 17.

ἑστιᾶν: to entertain; ἐιστῖᾱσα, ἐιστῖ-ᾱκα. H. 359; G. 537, 2; B. 172, 2.

ἑστιᾶσθαι: to feast.

ἔσχατος 3: the farthest, extreme.

ἕτερος 3: other or one of two; θάτερον, τὸ ἕτερον.

ἔτι: still, yet, further. ἔτι καὶ νῦν, 'even to this day,' 1 5.

ἔτος, -ους, τό, (φетос, vetus): year.

εὖ: well. Syn. καλῶς.

εὐγώνιος 2: well-cornered, regular in line and angle.

εὐδαιμονεῖν impf.: to be blest, happy.

εὐδαιμονιᾶ: happiness.

εὐδαίμων, -ον: with a good genius, happy; adv. εὐδαιμονέστατα, 19 24.

εὐδηλος 2: perfectly evident.

εὐδόκιμος 2: of good repute, popular, distinguished.

εὐεργετεῖν impf.: to be a benefactor, to benefit, do good to.

εὐθέως: immediately.

εὐθύ: straight toward, τινός.

εὐθυμιά: cheerfulness.

εὐθύς, -εἶα, -ύ: straight, direct. τὸ κατ' εὐθύ, 'straight ahead,' 48 6.

εὐθύς: directly, forthwith.

εὐκλές, -ές, (κλέος): of good report, famous, glorious.

εὐκλεία: renown, glory.

εὐμενής, -ές: favoring, gracious.

εὐνους, -ουν: well-minded, well-disposed; plur. εὐνοι, H. 158 b; G. 203, 2; B. 91, 3. Comparison, H. 251 c, G. 353, B. 133.

εὐόφθαλμος 2: with beautiful eyes.

εὐπειθής, -ές: obedient, docile.

εὐρεῖν: to find; imp. εὐρέ, εὐρήσω, ἤρρηκα, ἤρρημαι, ἠρέβην, εὐρίσκω.

εὕρημα, -ατος, τό: that which is found, an invention, 60 24.

εὐσέβεια: piety.

εὐσεβής, -ές: pious. Adv. εὐσεβῶς.

εὖστοχος 2: aiming well. Adv. εὖ-στόχως, 'with good aim,' 9 17.

εὐτελής, -ές, (τελεῖν): easily paid for, cheap, inexpensive.

εὐτυχῖᾱ (τύχη): good luck, success.

εὐφραίνειν (φρῆν): to make cheerful or happy, to gladden.

εὐφραίνεσθαι: to be glad, rejoice; ἠφράνθην, H. 498.

εὐφροσύνη: mirth, festive time, plur. 21 17. A poetic word.

εὐχεσθαι: to pray, with vows.

— ἐπεύχεσθαι, 'to add a prayer,' 30 1.

— **προσεύχασθαι**, 'to offer up vows,' 'address one's prayers to,' 15 17, 25.

εὐχή: *prayer, vow.*

εὐώνυμος 2 (*ὄνομα*): *of good name, well-omened, on the left hand, left.*

εὖωχεῖν impf.: *to entertain, feast one.*

εὖωχεῖσθαι: *to feast on, eat in plenty,* 4 1; *εὖωχθήν.*

εὖωχίᾱ: *feasting, good cheer.*

ἐφείναι: *to let go upon, let loose, permit,* τινί; *ἐφήκα, ἐφείμην, ἐφείκα, ἐφείμαι, ἐφείλθην.* See *τέναι*.

ἐφέπεσθαι: see *ἐπείσθαι*.

ἐφέστηκε: see *στήναι*.

ἔφηβος (*ἦβη*): *a youth* 16 or 17 years old. According to Xenophon's account of the Persian discipline, men were *ἔφηβοι* until the age of 26 or 27, during ten years between the *παῖδες* and the *τέλειοι ἄνδρες*.

ἐφήκα: *ἐφείναι.*

ἔφην: *φάναι.*

ἐφήσθην: see *ἦδεσθαι*.

ἐφορεῖον: *the court of the Ephors at Sparta,* 56 9.

ἐφορος (*ἐπί, ὁρᾶν*): *overseer, guardian;* plur. the Spartan '*Ephors*,' 'the Five,' cf. 56 10.

εἶχειν: *to have in hand, hold, keep;* *εἶχον.* See *σχεῖν*. Often intrans., and so reg. w. adv., *μετρίως εἶχειν*, 'to be moderate,' 5 26, 28 1, 2 f. *οὐκ εἶχε συλλέγειν θηρία*, 'was unable' to collect animals, 8 8, 25 20, 50 28; thus oftenest w. vb. of saying, 22 20. 'To have to wife,' 15 8. *ἱματίων ὧν εἶχε*, which 'he wore,' 39 4, 6.

— **ἀντρέχειν**, 'to resist'; could not 'help' gratifying him, 7 23.

— **ἀπέχειν**, 'to be distant from,' τινός; *ὅσον στάδιον,* 57 10.

— **διέχειν**, 'to be apart,' separated by an interval, 35 21.

— **κατέχειν**, 'to hold down,' 'occupy,' 16 1; 'control,' 49 8; *λόγοι κατέχουσιν ὥς*, 'prevail,' to the effect that, etc. 63 1.

— **μετέχειν**, 'to participate,' 'have a share,' τινός, 21 17.

— **παρέχειν**, 'to have at hand,' 'furnish,' 'render,' 55 14.

— **συνέχειν**, 'to hold' or 'keep together,' 32 7.

— **ὑπερέχειν**, 'to be above,' τοῦ ὕδατος, 22 26.

ἔχεσθαι: *to hold on by, cling to,* τινός; *to be the next* in a series, or in line, 34 15, 57 16.

— **ἀνέχεσθαι, ἀνασχέσθαι**, 'to hold out,' 'to endure' something oppressive or offensive; *ἡνειχόμεν, H. 361 a, G. 544, B. 175, 1 n. οὐκ ἡνέσχετο*, 'he could not stand it,' 37 8, 51 6. Syn. *ὑπομένειν, ὑποφέρειν*.

— **παρέχεσθαι; παράσχοιτ' ἂν**, 'might be expected to produce,' i.e. bring to expression on the part of the persons engaged, 58 6.

ἐχθρός 3: *hated or hating, an enemy.*

ἑωθούμην: *ὠθείσθαι.*

ἕως, ἕω, ἤ: *dawn, the East.* H. 161, G. 199, B. 92, 3.

ἕως: *while, as long as, until.*

Z.

ζευγνύναι (*ζυγ-, yoke, iugum, iungere, ζυγόν*): *ἔξευξα, ἔξευγμαi, ἐζύγην.*

— **συζευγνύναι**, 'to yoke' or 'join together,' as man and wife, 43 27.

ζεύγος, -ους, τό: *a yoke or team of animals, any couple or pair.*

Ζεύς (Δις, Διεύς, Tuesday, *dīvus*, *diēs*, *Iuppiter*): *Zeus*, the supreme god;
Διός, Διτ, Δία, Ζεῦ.

ζημία: *loss, damage, a penalty.*

ζημιούν: *to cause loss, to fine or punish.*

ζῆν: *to live*; **ἐξῆ**, 21 8. H. 412,
G. 496, B. 199, 3.

Syn. βιώναι, διατᾶσθαι.

ζητεῖν impf.: *to seek.*

ζωγράφος: *one who paints living things, a painter.*

ζῶον (ζῆν): *animal.*

H.

ἦ: *or, than.*

1. **ἦ**: interrogative particle. H. 1015,
G. 1603. **ἦ καὶ δίδως**, 'do you
really (καὶ) offer?' 4 5.

2. **ἦ**: *really, truly*; intensive particle.
ἦ μὴν, used in declarations under
oath, 18 12. H. 1037, 9.

ἦα, ἦεν, ἦεσαν: *ίεναι.*

ἦβη: *youthful prime, youth.* At
Sparta, up to the age of 18, so that
τὰ δέκα ἀφ' ἦβης means 'the men
of 28,' 54 23.

ἦγαγον: *ἀγαγεῖν.*

ἦγεῖσθαι: *to go before, lead the way,*
be guide or leader, to hold as an
opinion, think, believe in.

Syn. νομίζειν, οἰεσθαι, δοκεῖν.

— **διηγείσθαι**, 'to narrate,' 'relate.'

— **ἐξηγεῖσθαι**, 'to explain,' 46 16.

— **προηγείσθαι**, 'to go first to lead
the way,' 15 25.

— **ὕφηγείσθαι**, 'to go just before.'

ἡγεμών, -ονος, ὁ, ἡ, (**ἡγεῖσθαι**): *guide,*
leader. **ἡγ. μέλιττα**, 'queen bee.'

ἦδεν, ἦδη: *εἰδέναι.*

ἦδεσθαι (σφαδ-, *sweet, suavis*, ἡδύς,

ἡδονή): *to be delighted, to take pleas-*
ure, enjoy; **ἦσθην, ἡσθήσομαι.**

— **ἐφῆδεσθαι**; **οὐκ ἐφῆσθεις φανερός**
ἐγένετο, 'was not seen to rejoice
thereat,' 59 19.

— **συνῆδεσθαι**, 'to rejoice with,' 33 15.

ἡδέως: *with zest or pleasure, gladly*;
ἡδιστα, 46 17.

ἦδη: *by this time, already.* πολλοὺς
ἦδη, 'many ere now,' 8 24. Thus
often w. gnomic aor., 32 25; cf. **ἦδη**
ποτέ 49 23, **πώποτε** 51 9. 'Now,'
'at once,' 21 5. 'Without going
farther,' 48 4.

ἡδίων, ἡδιστος: *ἡδύς.*

ἦδον: *ἔδεν.*

ἡδονή: *pleasure.*

ἡδυπαθεῖν impf.: *to be given to good*
living, to be dainty or luxurious.

ἡδύς, ἡδέα, ἡδύ, (**ἡδεσθαι**): *sweet,*
pleasant; **ἡδίων, ἡδιστος.**

ἦκειν: *to come, to have or be come*;
ἦξω. H. 827, G. 1256, B. 521 N.

— **προσῆκειν**, 'to have arrived at,'
'to belong' or 'pertain,' 'be related
to'; **οἱ προσήκοντες**, 'their relatives,'
25 15. **τὰ προσήκοντα**, 'what de-
volves upon him,' 43 25; and so
often impersonally, **τινι**.

ἦλθον: *ἐλθεῖν.*

ἡλίθιος 3: *silly.*

ἡλικία: *age, time of life.*

ἡλικιώτης: *fellow, mate.*

ἡλιξ, ἡλικος, ὁ, ἡ: *of the same age,*
mate, comrade.

ἥλιος: *the sun*; "Ἡλιος, *Helios*, the
sun-god, 29 27.

ἡματωμένος: *αἱματοῦν.*

ἡμεῖς: *we*; **ἡμῶν, ἡμῖν, ἡμᾶς.**

ἡμέρᾱ: *day.*

ἡμερος 2: *tame.*

ἡμισυς, -εια, -υ, (*sēmi-*, ἡμιονος): *half*.

ἡμφίεσσα: ἀμφιεννύσαι.

ἦν: *éan*.

ἡνεγκάμην: ἐνέγκασθαι.

ἡνεσχόμην: *see* ἔχεσθαι.

ἡνίκα: *when*.

ἡνίοχος: *holding the reins, driver*.

ἡπειρος, ἡ: *continent, mainland*.

ἦπερ: *ὅσπερ*.

ἡρξάμην: ἀρχειν.

ἥρως, -ως, ὁ: *hero, inferior local deity*. H. 197, G. 243, B. 113.

ἦσθαι: *εἶναι*.

ἦσθην: ἡδεσθαι.

ἡσυχῶ: *stillness, quiet, peace*. ἡσυχλαυ
ἔχειν, 'to keep quiet,' mind one's
business, 20 4.

ἥττων, ἥττον: *inferior, less*. H.
254, 2; G. 361, 2; B. 136.

Θ.

θάλαττα: *sea*.

θάλπος, -ους, τὸ: *heat, warmth*; plur.
'extremes of heat,' 43 13.

θάνατος: *death*.

θανατοῦν: *to put to death*; fut. mid.
as pass., 25 4. H. 496, G. 1248.

θάπτειν: *to bury*; θάψω, ἔθαψα, τέ-
θαμμαι, ἐτάφη.

θαρρεῖν impf.: *to be of good courage,*
be not afraid.

θᾶτερον: τὸ ἔτερον.

θάττων, θᾶττον: *ταχύς*.

θαυμάζειν: *to wonder, marvel at, be*
surprised.

θεᾶσθαι: *to view as a spectacle, see,*
behold. Syn. ὁρᾶν, ἰδεῖν, βλέπειν.

— καταθεᾶσθαι, 'to look down upon,'
'contemplate,' aor. 22 11.

θεῖν impf.: *to run*; θεύσομαι.

Syn. τρέχειν, δραμεῖν.

— ἐκθεῖν, 'to run out,' 24 20.

θεῖναι (θε-, do, *condere*, θησαυρός): *to*
put, place; θήσω, ἔθηκα, ἔθεμεν,
τέθεικα, ἐτέθην, τίθημι.

— ἀναθεῖναι, 'to put up.'

— διαθεῖναι, 'to dispose' in some way,
πρὸς τινα, 'toward one'; passive
45 12, where, if a completed and
not a continued action were meant,
διάκεινται would be the word.

— ἐπιθεῖναι, 'to place upon,' 'impose,'
a penalty 52 11.

— καταθεῖναι, 'to put' or 'pay down,'
'deposit,' 42 14.

— συνθεῖναι, 'to put' or 'join to-
gether,' 43 8.

θεῖσθαι: *to put or place for oneself*.

— συνθέσθαι, 'to make a covenant,'
27 21, 54 5; 'to engage,' 40 21.

θεῖος: *uncle*.

θεῖος 3: *of a god or gods, divine*. τὸ
θεῖον, 'the divine Being,' 33 17;
'religion,' 58 15.

θέλειν: ἐθέλειν.

θεός, ὁ, ἡ: *god, goddess*.

θεράπαινα: *maid servant*.

θεραπεύειν: *to be an attendant, to wait*
on, serve, court, to heal, restore to
health, 45 6; 'to honor,' one's
parents 52 10.

θεραπευτής: *attendant, servant*.

θεράπων, -οντος, ὁ: *servant*.

θέρος, -ους, τὸ: *summer*.

θήλυς, -εια, -υ: *female*.

θήρ, θηρός, ὁ: *wild beast, wild animal*.

θήρᾱ: *chase, hunt*.

θηρᾶν: *to hunt, take in the chase*.

θήρειος 2: *of wild animals or game*.

θηρίον: *beast*.

θησαυρός: *treasure, treasure-house*.

θήτε: θεῖναι.

θιγείν (*dig, dough, fingere*): *to touch, handle*, τινός; θιξομαι, θιγγάνω.

Syn. ἀπτεσθαι.

θνήσκειν: see ἀποθανεῖν.

θνητός 3: *liable to death, mortal*.

θoinάζειν: *to feast*.

θόρυβος: *noise, clamor, disturbance*, 24 19; 'murmur,' 35 13.

θρασύς, -εῖα, -ύ: *bold, audacious*.

θρασύτης, -ητος, ἡ: *boldness, rashness*.

θραύειν: *to break in pieces, break down*; θραύσω, ἔθραυσα, τέθραυ(σ)-μαι, ἔθραυσθην. Rare in prose.

— συνθραύειν; συντεθραυσμένα, 'shivered' lances, 58 23.

θρέψαι: *τρέφειν*.

θρύπτειν: *to break down, to weaken, enervate*; θρύψω, τέθρυμαι.

— διαθρύπτειν, 'to crush,' 58 22; 'to spoil,' 'make vain,' 20 13.

θυγάτηρ, -τρός, ἡ: *daughter*. H. 189, G. 274, B. 105.

θύειν: *to sacrifice*.

— ἀποθύειν, 'to offer up,' 55 16.

θυμοειδής, -ές: *high-spirited*.

θύρᾱ (*door, foris*): *door, gate*.

θυραυλεῖν impf.: *to live out of doors*.

θύσιᾱ: *sacrifice*.

θώραξ, -ᾱκος, ὁ: *cuirass, breastplate*.

I.

ἰᾶσθαι: *to heal, cure*; ἰασάμην, ἰάθην, H. 499.

ἱᾱτρός: *physician*.

ἰδεῖν (*φιδ-, wit, witness, vidēre, eidēnai, eidos*): *to see*; εἶδον, ἰδέ. Syn. ὁρᾶν, ὁφθῆναι, βλέπειν, θεᾶσθαι.

— προιδεῖν, 'to see before' or 'beforehand,' 36 6.

— προσιδεῖν, 'to look upon,' 33 11.

ἰδιος 3: *peculiar, private, one's own*.

ιδιώτης: *one in a private station, an individual*, 29 10; 'unprofessional,' not a sophist 62 15.

ἰδρoύν: *to sweat*, 34 3, 39 11.

ἰδρώς, -ῶτος, ὁ: *sweat*.

ἰέναι: *to go*; ἦα, ἦειν, εἶμι fut. H. 477, G. 808, B. 261.

Syn. ἐλθεῖν, ἔρχεσθαι.

— ἀπιέναι, 'to go away' or 'back.'

— εἰσιέναι, 'to go into,' 'enter.'

— ἐξιέναι, 'to go out' or 'forth.'

— — ἀντεξιέναι, 'to come forth to meet' one in battle, 55 9.

— — συνεξιέναι, 'to go out together.'

— ἐπιέναι, 'to ensue'; ἡ ἐπιούσα νύξ or ἡμέρα, 'the next,' 16 27; 'to invade,' 53 13.

— κατιέναι, 'to go down,' 60 17.

— παριέναι, 'to go by,' 'to surpass.'

— προιέναι, 'to advance.'

— προσιέναι, 'to go' or 'come to,' 'to approach,' 'come up.'

— συνιέναι, 'to come together,' 'meet,' 56 27.

ἰέναι: *to let go, send*; ἴημι, ἴσω. H. 476, G. 810, B. 260. For aor. and perf. see compounds ἀφείναι, etc.

ἱερεῖον: *victim, sacrifice*.

ἱερός 3: *sacred*; ἱερά, *sacrifices, rites*.

ἵεσθαι: *to send oneself, hasten, rush*.

— ὑφίεσθαι, 'to yield,' 'give up,' τινός, 48 20; 'to relax,' 59 9.

ἱκανός 3 (ἀφικέσθαι): *sufficient, able, competent*. Adv. ἱκανῶς.

ἱκετεῦειν: *to come as an ἱκέτης, to supplicate, beseech*.

ἱκέτης (ἀφικέσθαι): *suppliant*.

ἱλάσκεισθαι (ἱλεως): *to propitiate*; ἱλάσσομαι, ἱλασάμην, ἱλάσθην.

— **ἐξιλάσκεισθαι**, 'to propitiate completely,' aor. 19 15.

ἔλεως, -ων: *propitious*. H. 226, G. 306, B. 119.

ἐμάτιον: *an outer garment, mantle*; plur., *clothes*, 39 4.

ἐνα: *where, in order that*.

ἱππάσιμος 3: *fit for riding*.

ἱππεύειν: *to be a horseman, to ride*.

ἱππεύς, -έως, ὁ: *horseman*.

ἱππικός 3: *of a horse or horses, equestrian*, 42 1; ἡ *ἱππική*, sc. *τέχνη*, *horsemanship*, 8 4; *ἱππικόν*, 'a cavalry force,' 27 10.

ἱππόδρομος: *race course, hippodrome*.

ἵππος: *horse*.

ἴσασι: *ειδέναί*.

ἰσηγορίᾱ (ἀγορεύειν): *equal freedom of speech, equality*.

ἴσθι: (1) *εἶναι*, (2) *ειδέναί*.

ἰσόμαχος 2: *equal in the fight*.

ἰσοπληθής, -ές: *equal in numbers*.

ἴσος 3: *equal*. ἐκ τοῦ ἴσου, 'the same as before,' 11 5. δι' ἴσου, 'at equal distances apart,' 38 22.

ἴσως: *probably, perhaps*.

ἰστάναι: *to set, station*; στήσω, ἔστησα, ἑστάθην. See στήναι.

— **ἀνιστάναι**, 'to set up,' 16 24.

— **καθιστάναι**, 'to establish,' 'appoint,' 27 5; 'to institute,' 53 17; 'to put in camp,' 'plant,' 54 11.

— **περιστάναι**, 'to set' or 'station round,' aor. 22 8.

ἵστασθαι: intrans. *to station oneself*, or trans. *to set up for oneself*; στήσομαι intrans., ἑστησάμην trans. See στήναι. τρόπαιον ἵστασθαι, 'to erect a trophy,' 58 29.

— **ἀνθίστασθαι**, 'to stand up against,' stand forth as antagonist, 47 16.

— **ἀφίστασθαι**, 'to revolt,' 27 24; 'to stand aloof from,' 59 9, 62 9.

— **δίστασθαι**, 'to stand apart,' 'open ranks,' 36 6.

— **ἐφίστασθαι**; 1 aor. θύρας λαβὼν ἐπεστήσατο, took (the first doors that came to hand) and 'set them up' on his house, 60 14.

— **καθίστασθαι**, 'to take one's position,' 34 12.

— **συνίστασθαι**, 'to unite forces,' 'combine,' 15 5.

ἰσχυρός 3: *strong*. Adv. **ἰσχυρῶς**.

ἰσχύς, -ύος, ἡ: *strength*.

Syn. σθένος, κράτος, δύναμις, βῶμη.

K.

κάγαθός: καὶ ἀγαθός.

κάγῳ: καὶ ἐγῷ.

καθαίρειν: *to cleanse, purify*; καθαρῶ, ἐκάθηρα, κεκάθαρμαι, ἐκαθάρθην.

— **ἀποκαθαίρειν**, 'to clean off'; mid., one's own hand 3 26.

καθαρός 3 (*castus, kainós*): *clean, pure*.

καθῆσθαι: *to be seated; to sit still*, doing nothing, 40 18. H. 484, G. 815, B. 265, 1.

καθίζειν (*ιδ-, sit, obsidēre, ιδρύειν*): *to make sit down, seat*, ἐκάθισον (H. 361, G. 544, B. 174, 1), καθίσω (H. 425; G. 665, 3; B. 215), ἐκάθισα or καθίσα.

καθίζεσθαι: *to seat oneself, sit*; καθιζήσομαι, ἐκαθισάμην.

— **παρακαθίζεσθαι**, 'to sit down beside' one, 40 17.

καθιστάναι: see ἰστάναι.

καθίστασθαι: see ἵστασθαι.

κάειν or **καλεῖν**: *to burn*; καύσω, ἔκαυσα, ἐκάυκα, κεκαύμαι, ἐκαύθην. H. 520, 1; G. 1692, p. 387; B. 729.

καί: *and, also, even*. H. 1040, 1042.
πολλὰ καὶ ἀγαθὰ, 'many blessings,'
 27 12. **καὶ μάλα**, 19 11, 49 17. *εἰ*
καί, concessive, 'though,' 51 4. *ἦ*
καὶ δίδως, do you 'really' offer, 4 5.
καίπερ: w. ptcp., *καίπερ αἰσθόμενος*
ταῦτα, 'though he perceived' all
 this, 53 27, 58 13.
καιρός: *a critical time, the right time*.
καίτοι: *and yet, now*.
κάκει: *καὶ ἐκεῖ*.
κάκεινος: *καὶ ἐκεῖνος*.
κακόνους, -ουν: *ill-minded, bearing*
malice; nom. plur. *κακόνου*. H. 158;
 G. 203, 2; B. 91, 3.
κακός 3: *bad*; *κακίων, κάκιστος*. Adv.
κακῶς. Syn. *πονηρός*.
καλεῖν impf.: *to call*; *καλῶ* (H. 423;
 G. 665, 1; B. 212, 1), *ἐκάλεσα*,
κέκληκα, κέκλημαι ('am called' 40
 25), *ἐκλήθην*. *οἱ σοφισταὶ καλού-*
μενοι, the sophists 'so-called,' 62 12.
 — **ἀποκαλεῖν**, 'to call away' or 'back,'
 'call home,' 13 1; 'to call by a
 hard name,' 'stigmatize by,' 49 19.
 — **ἐγκαλεῖν**, 'to bring a charge against,'
 'lay blame on,' *τινί*, 20 4.
 — **εἰσκαλεῖν**, 'to invite,' 'summon.'
 — **παρακαλεῖν**, 'to summon to be
 present'; 'to cheer on,' 12 16.
 — **συνκαλεῖν**, 'to call together.'
καλεῖσθαι: *to summon*, under form of
 law, 47 20.
 — **προσκαλεῖσθαι**, 'to issue a summons
 upon one,' 'to cite' or 'summon into
 court,' 41 5.
κάλλος, -ους, τό: *beauty*.
καλοκάγαθία: *the quality of being*
καλὸς καὶ ἀγαθός.
καλός 3: *beautiful*; *καλλίων, κάλλισ-*
τος. Adv. *καλῶς*, syn. *εὖ*.

Of sacrifices, 'favorable,' 35 12 f.
καλὸς κἀγαθός, or *καλὸς τε κἀγαθός*,
 a highly complimentary phrase, used
 however sometimes of things, 18 13,
 46 10. *ἐκ τοῦ καλοῦ καὶ δικαίου*, by
 'honorable' and righteous means,
 42 26. The opposite of *καλόν* is
αἰσχρόν, in all senses.
καλύπτειν: *to cover*; *καλύψω, ἐκάλυψα*,
κεκάλυμμαι, ἐκαλύφθην.
καλύπτεσθαι: *to cover for oneself*.
 — **ἐγκαλύπτεσθαι**; **ἐγκαλύψασθαι**, 'to
 cover one's face,' 33 12, 25.
καμῖν: *to grow weary, fall sick*;
καμοῦμαι, κέμνηκα, κάμνω.
κάμνειν: *to be weary, sick*: *καμῖν*.
κάμπτειν: *to bend*; *ἐκαμψα, ἐκάμμαι*,
ἐκάμφθην.
 — **ἐπικάμπτειν**, 'to wheel to' the
 right or the left, 36 25.
κᾶν: (1) *καὶ ἄν*, (2) *καὶ ἄν*.
κάναθρον: a kind of *carriage*, 60 16.
κάνδυσ, -υος, ὁ: Median *gown*, an
 upper garment with wide sleeves.
κάνταῦθα: *καὶ ἐνταῦθα*.
κάπρος: *wild boar*.
καρκίνος: *crab*.
καρπός: *fruit, produce, return*.
καρποῦσθαι: *to reap the fruits of*, *τι*;
 'to appropriate,' 55 12.
καρτερεῖν (*κράτος*) impf.: *to be patient*,
to bear with fortitude.
κατὰ: *down*; prep. w. gen. and acc.
 H. 800, G. 1211, B. 409.
τοὺς κατ' ἐμέ, 'those of my age,'
 12 9. *καθ' ὃ τι ἂν ἐπαγγέλλῃ*,
 'according to his command,' 27 26.
κρείττων τις ἢ κατ' ἀνθρώπου, one
 of 'mightier than human' mien,
 29 23. *τὸ καθ' αὐτούς*, the force
 'opposed to' them, 36 11. *κατὰ*

Κορωνεῖαν, 'nigh to' Coronēa, 56 27.

In composition, κατὰ sometimes means 'against,' κατερεῖν αὐτοῦ, 'would inform against him,' 9 13. It strengthens verbs (e.g. κατακαί-νειν); often by denoting that the action is directed 'down' upon a definite point, καταμαθεῖν, καταγνώ-ναι, or likely to be lasting or per-manent, καταλιπεῖν, καταστήναι.

κατάβασις, -εως, ἡ: a going down, descent, 17 3.

καταβιβάζειν: to make go down.

κατακαίειν: to kill, 25 1. H. 518, 7.

κατακρημνίζειν (κρημνός): to throw over a precipice.

καταρροφεῖν: see ῥοφεῖν.

κατασκευή: furnishing, furniture.

καταφανής, -ές: clearly seen, in sight.

κατερῶ: see ῥηθῆναι.

κατήνυσα: see ἀνύτειν.

κάτω: below, downwards.

κεῖσθαι: to lie, be situated, placed; κείμεναι, κείσομαι. H. 482, G. 818, B. 264. Used as a perf. and fut. pass. of θεῖναι. ἡ ἐπὶ τὸν ἐνιαυτὸν κειμένη δαπάνη, the expense 'set down' for the year, 44 28.

— διακεῖσθαι, to be in a certain state mutually or relatively, to be dis-posed or affected in some way; οἰκείως, 'on terms of intimacy,' 7 15. Cf. διατίθενται, impf., 45 12.

— προσκεῖσθαι, 'to be (placed) there in addition,' the word καλὸς besides the word ἀγαθός, 40 3.

κέκλημαι: καλεῖν.

κέκρᾱγα: I cry out; ἐκεκράγειν.

κεκτήσθαι: to possess; κτᾶσθαι.

κελεύειν: to urge, bid; κεκέλευσμαι,

ἐκελεύσθην. For mid. see com-pounds, διακελεύεσθαι, etc.

κενός 3: empty.

κεραννύναι: to mingle, mix; ἐκέρασα, κέκρᾱμαι, ἐκράσθην or ἐκεράσθην.

— συγκεραννύναι, 'to mingle together;' mid., of social intercourse, 7 14.

κέρας, κέρατος or κέρως, τό: horn, wing of an army. H. 181, G. 237, B. 115, 10.

κεφαλῇ: head.

κεχαρισμένος: χαρίζεσθαι.

κηρίον: honeycomb.

κηρός (cēra): beeswax.

κήρυγμα, -ατος, τό: proclamation.

κήρυξ, κήρυκος, ὁ: herald.

κηρύττειν: to proclaim. 'As for the people in the houses, those (of the couriers) who understood Assyrian should proclaim that they were to remain within,' 25 2.

κινδυνεύειν: to incur danger.

κινδυνός: danger, risk.

κινεῖν impf.: to move, stir, meddle with.

κλάειν: to weep; κλαύσομαι.

κλείειν: to shut; κλείσω, ἐκλείσα, κέκλει(σ)μαι, ἐκλείσθην.

— κατακλείειν; κατακλείεσθαι, 'to shut oneself up,' 17 9.

κλίμαξ, -ακος, ἡ: ladder, staircase.

κλίνειν: to make incline, lean; κλινῶ, ἐκλίνα, κέκλιμαι, ἐκλίθην.

— ἐγκλίνειν, 'to bend in,' turn about.

— ἐκκλίνειν, 'to bend out,' give way.

κοιμᾶσθαι: to lie down to sleep, sleep; ἐκοιμήθην.

κοινός 3: common; κοινῇ, 'in com-mon,' 'publicly'; τὸ κοινόν, 'the commonwealth,' 'community,' 15 7.

κοινωνεῖν impf.: to have in common, to have part in, τινός.

κοινωνία: *partnership*.

κοινωνός: *partner*.

κολάζειν: *to chastise, punish*.

κολακεύειν: *to flatter*.

κολεός or κολεόν: *sheath, scabbard*.

κολοβός 2: *docked, mutilated*.

κόμη: *hair*.

κομίζειν: *to take charge of, to convey to a place of safety*.

— εἰσκομίζειν, 'to fetch in,' 'take home,' 9 21.

κονιορτός: *dust raised or stirred up*.

κοπίς, -ῖδος, ἥ: *cleaver, scimeter*.

κόπτειν (chop, κοπίς): *to knock, smite, cut by striking; κόψω, ἔκοψα, κέκοφα, κέκομαι, ἐκόπην*.

— διακόπτειν, 'to cut a way through.'

— κατακόπτειν, 'to cut down,' 36 28.

κοσμεῖν impf.: *to set in order, adorn*.

κόσμος: *order, ornament, decoration, the world or universe*.

κρατεῖν impf.: *to be stronger, to be master, to conquer, τινός*.

κρατήρ, -ήρος, ὁ, (κεραυνῆναι): *mixing vessel, punch bowl*.

κρατιστεύειν: *to be strongest or best*.

κράτιστος 3: *strongest, best*.

κράτος, -ους, τό: *superior strength, might; ἀνά, κατὰ κράτος, cf. παντὶ σθένει*.

Syn. *ισχύς, δύναμις, ῥώμη, σθένος*.

κραυγή (κέκραγα): *shout, shouting*.

κρεάδιον: *a morsel of meat*.

κρέας, -ως, τό: *flesh, meat*.

κρείττων, κρείττον: *stronger, superior, better; κράτιστος*. H. 254, 1; G. 361, 1; B. 136.

κρίνειν (cernere, certus, crīmen): *to separate, to judge; κρίνω, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθη*.

κρίνεσθαι: *to separate for oneself*.

— ἀποκρίνεσθαι, 'to answer.'

— διακρίνεσθαι, 'to have a matter decided,' settled by an armed contest, 55 8.

κριτής (κρίνειν): *judge*.

κρύπτειν: *to hide; κρύψω, ἔκρυψα, κέκρυμαι, ἐκρύβην*.

— ἀποκρύπτειν; ἀποκρύπτεσθαι, 'to keep hidden away,' 32 13.

κτᾶσθαι: *to acquire, get; κτήσομαι, ἐκτησάμην, κέκτημαι, 'I possess.'* H. 365 b, 465 a; G. 525, 734.

— ἀνακτᾶσθαι, 'to get back,' 'win over,' 8 2.

κτείνειν: *to kill; κτενῶ, ἔκτεινα, ἀπέκτονα*. For the passive, regularly ἀποθανεῖν, etc., 58 4.

— ἀποκτείνειν, more frequent than the simple verb, 58 4.

κτῆμα, -ατος, τό: *a possession, thing possessed*.

κτήσις, -εως, ἥ: *an acquiring, possession* 7 9.

κτύπος (τύπτειν): *a loud noise, crash, clash of arms*.

κύθος: *cup, dipper*.

κύκλος: *circle, ring; κύκλω, 'round about'* 22 15.

κύκλωσις, -εως, ἥ: *a surrounding*.

κῦμαίνειν (κῦμα): *to swell or rise in waves*.

— ἐκκῦμαίνειν, 'to wave out,' 'undulate,' 35 24.

κυνηγέσιον (κύνων, ἡγεῖσθαι): *a hunt with hounds; plur., 'hounds and hunting,'* 61 1, 21.

κύριος 3: *having authority or power over, decisive, valid*.

κύων, κυνός, ὁ, ἡ, (hound, canis): *dog; voc. κύον*. H. 216, 10; G. 291, 18; B. 115, 12.

κωλύειν: *to hinder*. H. 496 a.

κωμάζειν (κῶμος): *to revel*.

κωμαστής: *reveller*.

κωφός 3: *dumb*.

Δ.

λαβεῖν: *to take, seize, receive*; λήψομαι, εἴληφα, εἴλημμαι, εἴληφθην, λαμβάνω. Often λαβών, 'took and,' 10 12, 60 14.

— ἀπολαβεῖν, 'to take what is due,' receive fulfilment of 46 18, grateful return for 50 26.

— καταλαβεῖν, 'to overtake,' 36 6.

— παραλαβεῖν, 'to take along,' 12 22; 'to receive from,' 18 22, 25 13.

— ὑπολαβεῖν, 'to suspect,' 'apprehend,' 52 24.

λαθεῖν: *to lie hid, escape the notice of one*, τινά, H. 712, G. 1049; λήσω, λέληθα, λανθάνω, λήθω (rare in prose) 44 3. Const. ptc., H. 984, G. 1586, B. 660 N. For mid., see compounds, ἐπιλαθέσθαι, etc.

λακτίζειν: *to kick*.

λαλεῖν impf.: *to prattle*.

λαμβάνειν: λαβεῖν.

λαμπρός 3: *brilliant, illustrious*.

λαμπτήρ, -ήρος, ὁ: *light, lamp*.

λανθάνειν: λαθεῖν.

λέγειν (*legere*, λόγος): *to tell, recount, speak, say*; λέξω, ἔλεξα, λέλεγμαι, ἐλέχθην. Syn. ἀγορεύειν, εἰπεῖν, ῥηθῆναι, φάναι.

— ἀντιλέγειν, 'to speak in opposition,' 'object,' 46 22.

— ἐπιλέγειν, 'to say besides,' 'add.'

λειμών, -ῶνος, ὁ: *meadow*.

λείπειν: λιπεῖν.

λείπεσθαι: *to remain, be behindhand or inferior*.

— ἐλλείπεσθαι, 'to be wanting' or 'deficient in,' τινός; in 43 22, & is under the influence of δυνάμενον.

— καταλείπεσθαι, καταλιπέσθαι, 'to fall behind,' 'prove inferior.'

λεκάριον: *a little dish*.

λεπτός 3: *peeled, fine, thin, lean*.

λευκός 3: *white*.

λέων, -οντος, ὁ: *lion*.

λήγειν (*lag, languere, laxus*): *to leave off, end, cease*, 58 19.

λήθειν: λαθεῖν.

λήσων: λαθεῖν.

ληφθῆναι, λήψομαι: λαβεῖν.

λιμός: *hunger, famine*.

λιπαρεῖν impf.: *to be importunate, to entreat, beg or pray earnestly*.

λιπαρός 3: *sleek*.

λιπεῖν: *to leave*; λείψω, λέλοιπα, λείμμαι, ἐλείφθην, λείπω.

For mid., see λείπεσθαι.

— ἀπολιπεῖν, 'to leave room,' 23 4; 'to forsake,' 7 24, 33 9.

— ἐκλιπεῖν, 'to fail,' 33 8; 'to quit the hive,' 45 13.

— καταλιπεῖν, 'to leave behind.'

— παραλιπεῖν, 'to leave by the way,' 'pass over.'

— ὑπολιπεῖν, 'to leave in the rear,' impf. pass. ptc. 35 24.

λογίζεσθαι: *to calculate, take into account*, 42 15.

— καταλογίζεσθαι, 'to put down in the reckoning,' 'reckon,' 49 22.

λόγος (λέγειν): *tale, count, account, that which is said or spoken, 'speech,' 'argument,' 'subject' of discourse*.

λόγχη: *spearhead, lance*.

λοιδορεῖν, λοιδορεῖσθαι: *to rail at, upbraid, scold*. Const. H. 764, 2 b.

λοιπός 3 (λιπεῖν): *remaining, the*

rest; τὸ λοιπόν, 'for the future,' 12

20. H. 719 b, G. 1060.

λύειν: *to loose*; λύσω, ἔλυσα, ἔλυκα, ἔλυμαι, ἐλύθην. H. 393 a, G. 471, B. 193, 1.

— διαλύειν, 'to dissolve'; of 'dissolution' by death, 31 22.

— καταλύειν, 'to undo,' 'unyoke' for pitching camp, 34 1; 'to depose' 27 16, 'put an end to' 56 5.

λύπειν impf.: *to give pain to, annoy*.

λύπη: *pain, trouble*.

λυσιτελεῖν impf.: *to be profitable or for one's advantage*, 4 20.

λυσιτελής, -ές, (λβεῖν, τέλος): *paying for expenses incurred, profitable, advantageous*.

M.

μά: used in oaths, μὰ Δία, etc. H. 1037, 13; 723; G. 1066-8.

μαθεῖν: *to learn*; μαθήσομαι, μεμάθηκα, μανθάνω.

— καταμαθεῖν, 'to learn definitely,' 'for certain,' 5 10.

μαθητής: *learner, disciple*.

μακαρίζειν: *to pronounce happy*.

μακάριος 3: *blessed, happy*, 21 12, 15.

μάλα: *strongly, very*; μᾶλλον, μάλιστα. καὶ μάλα ἄτοπα, 'very strange things indeed,' 19 11. 'Yes, indeed,' 49 17, 27.

μαλακός 3 (μαλ-, μλα-, mollis, blandus, βλάξ): *soft, comfortable*, 21 16.

μάλιστα: *most, especially*. μάλιστα τὸ ζῆθος τοῦτο, this one 'particularly,' more than any other, 43 7; 'best,' 46 16.

μᾶλλον: *more, rather*.

μανθάνειν: *μαθεῖν*.

μαντεῖα (μάντις): *oracle, prophecy*.

μάντις, -εως, ὁ: *seer, prophet*.

μαρτύρεσθαι (μάρτυς): *to call to witness, to protest*.

— ἐπιμαρτύρεσθαι; ἐπιμαρτύρασθαι θεούς, 'to invoke gods as witnesses,' 'appeal to them,' 28 7.

μάρτυς, -υρος, ὁ, ἡ: *witness*.

μαστιγοῦν: *to whip*.

μάστιξ, -ίγος, ἡ: *whip*.

μάτην: *vainly, in vain*.

μάττειν: *to knead, smear*; μάξω,

ἔμαξα, μέμαχα, μέμαγμα, ἐμάγην.

μάχεσθαι: *to fight*; μαχοῦμαι, ἐμαχέσασμην, μεμάχημαι.

— προσμάχεσθαι, 'to fight against,' 'assault,' 22 16.

— συμάχεσθαι, 'to fight along with.'

μάχη: *fighting, battle*.

μέ: *me*; μου, μοί, enclitic. Accented forms are ἐμέ, ἐμοῦ, ἐμοί.

μέγας, μεγάλη, μέγα: *great, large*; of persons, *tall*; μέζων, μέγιστος.

μέγεθος, -ους, τό: *size, magnitude*.

μέθη: *strong drink, intoxication*.

μεθύσκειν (mead, μέθη): *to intoxicate*; ἐμέθυσσα, ἐμεθύσθην.

μεθύσκεσθαι: *to get drunk*.

μείζων, μέγιστος: μέγας.

μειονεκτεῖν impf.: *to have too little*, 'to be the poorer,' 29 8.

μείων, μείον: *smaller, less*. H. 254, 3; G. 361, 5; B. 136.

μελανῖα: *a blackness*, 34 25.

μέλας, μέλαινα, μέλαν: *black*.

μέλειν: impers. μέλει, *it concerns one*, τινί; 'one is interested in something,' τινί τινος; μελήσει.

μελετᾶν: *to practice, study, exercise*.

μέλι, -ιτος, τό, (mel): *honey*.

μέλιττα: *bee*.

μέλλειν: *to be about or going to do or*

to be; 'to delay,' 6 9; μελλήσω, ἐμέλλησα. Const. H. 846, G. 1254. B. 533. τὰ μέλλοντα, 'things future,' 'the future,' 31 28.

μεινῆσθαι (*meminisse*): *to remember*; μεμνήσομαι. H. 465 a, G. 734, B. 227 N. See μινῆσκειν.

μέμψεσθαι: *to blame*.

μέν: postp. particle of emphasis, often foll. by δέ, sometimes by μέντοι or other particles of contrast. μέν is never a connective, and always looks forward, never to what precedes the clause in wh. it stands. H. 1037, 12.

ἐπιχαριτώτατον μέν οὖν, 'nay, rather,' 45 7. ἐγὼ μέν, 'I for one,' 'that I do,' 47 22. ἀνδρείον μέν, brave 'to be sure,' 57 28.

μένειν: *to remain*; μενῶ, ἔμεινα, μεμένηκα.

— ἀναμένειν, 'to wait for,' 40 21.

— διαμένειν, 'to continue,' 28 7.

— ἐμμένειν, 'to abide by,' 53 28.

— ἐπιμένειν, 'to stay on,' stick to the saddle, 9 8.

— καταμένειν, 'to remain behind.'

— παραμένειν, 'to stand by' one.

— ὑπομένειν, 'to remain steadfast,' 'to endure' 1 9, syn. ὑποφέρειν, ἀνέχεσθαι; 'to await' invasion, 53 13.

μέντοι: postp. particle of emphasis, 32 11, 39 13; but usually adversative in force, 'however,' and thus often correlative to μέν, 2 17, 10 6.

μέρος, -ους, τό: *share, part, portion*.

μεσημβρία (ἡμέρα): *midday, noon, the South*.

μέσος 3: *middle, in the middle*; εἰς τὸ μέσον, 'in public,' 'before you all,' 27 3, 46 21. ἐν μέσῳ, 'midway between,' 28 27, 57 12.

μετά: *amid, among*; prep. w. gen. and acc. H. 801, G. 1212, B. 410. μετὰ τοῦ θεοῦ, 'with' God, 33 17; thus rather than σύν τινι, except in Xenophon. μετὰ θεοῦ, 'after' the gods, 32 11. In composition μετὰ sometimes has a partitive meaning, μετέχειν τινός; sometimes denotes change, μεταμέλει μοι, 'I repent.'

μέτεστι, μετῆν: see εἶναι.

μετουσίᾳ (μετεῖναι): *a sharing in, partaking of*.

μετρεῖν impf.: *to measure*.

— διαμετρεῖν, 'to measure off,' 39 1; διαμετρήσασθαι τὸ μέρος ἐκάστων, 'to have the share measured off,' that falls to each of us, 22 29.

— καταμετρεῖν, 'to measure out.'

μέτριος 3: *within measure, moderate*.

Adv. μετρίως, 5 26.

μέτρον: *measure*.

μέτωπον (ὀπ-, ὀφθῆναι): *space between the eyes, forehead, front*.

μέχρι: *until, up to, as far as*, τινός.

μή: neg. particle, to be distinguished from οὐ. H. 1018 ff., G. 1607 ff.,

— μηδαμῶς, 'by no means.' [B. 431 ff.

— μηδέ, 'nor,' 'and not,' 'not even,' 'not at all.'

— μηδεις, μηδεμια, μηδέν, 'no one,' 'nothing,' 'no.'

— μήπω, μηπώποτε, 'not yet.'

— μήτε . . . μήτε, 'neither . . . nor.'

μήν: postp. asseverative particle. H. 1037, 11. ἡ μήν, used in declarations under oath, 18 12. οὐ μὴν ἀλλὰ, 'not but that,' 9 7. H. 1035 c. οὐ μὴν οὐδὲ σιγή, 'nor in truth silence either,' 58 5. ἐπαιδεύθη γε μήν, 1 11; so often in Xenophon, by way of contrast or transition.

μήν, μηνός, ὁ, (moon, *mēnsis*): month.
μήτηρ, -τρός, ἡ: mother. H. 189,
G. 274, B. 105.

μητρῶος 3: maternal, of one's mother.

μηχανή: contrivance, machine, engine
of war, 16 24, 59 23.

μία, μιάς: one. See εἷς.

μιγνύναι (*miscere*): to mix; μίξω,
ἐμίξα, μέμικμαι, ἐμίχθην, ἐμίγην.

μικρός 3: small, little. μικροῦ, 'little,'
'almost'; H. 743 b, G. 1116 b, B.
642 N.

μιμείσθαι: to imitate; μιμήμαι.

μιμνήσκειν: to remind; μνήσω, ἔμνησα.
H. 530, 6; G. 1692, p. 392; B. 729.

μισθός: pay, wages.

μισθοφόρος 2: receiving pay or wages;
plur. mercenaries.

μνήμα, -ατος, τό: memorial, sepul-
chral monument, tomb, 33 15.

μνημεῖον: memorial, record.

μνήμη: memory, mention.

μνημονεύειν: to call to mind, remem-
ber, mention.

—διαμνημονεύειν, 'to remember from
first to last,' 'mention frequently.'

μνησθῆναι: to call to mind, mention;
μνησθήσομαι. See μιμνήσκειν.

—ἐπιμνησθῆναι; ὧν ἐπεμνήσθην, 'of
whom I made mention,' 62 4.

μόλις: hardly. ['only,' 'merely.'

μόνος 3: alone, only; adv. μόνον,

μόρᾱ: a mora, one of the main divi-
sions of the Spartan infantry.

μορφή: form, shape.

μοχθηρός 3: miserable, bad.

Syn. πονηρός (πόνος, syn. poet.

μῶχος), κακός.

μυκτήρ, -ήρος, ὁ: nose, nostril, 48 14.

μῦριάς, -άδος, ἡ: the number of ten
thousand.

μῦριοι 3: ten thousand.

μυσάττεσθαι: to feel disgust at, loathe.

N.

ναί: yes, surely.

ναός: temple, 58 13.

ναυτικός 3 (ναῦς): of a ship or ships;
τὸ ναυτικόν, 'the fleet,' 56 1.

νεᾷνῆς: young man.

νεᾷνίσκος: youth, young man till
forty, 49 17.

νεκρός: dead body, corpse.

νέμειν: to deal, distribute; νεμῶ, ἔνειμα,
νενέμηκα, νενέμημαι, ἐνεμήθην.

—διανέμειν, 'to assign,' 'apportion
severally,' 44 15.

—κατανέμειν, 'to divide' into por-
tions, 23 15. H. 725 b, G. 1076,
B. 340.

νεοδαμώδεις (δαμος Doric for δημος):
newly enfranchised; at Lacedae-
mon, Helots freed by the state in
return for services in war, 53 5.

νεός 3: new, young; οἱ νεώτεροι, 61 28.

νεοττός: young bird, young bee, 44 19.

νεφέλη: cloud. [18 16.

νέωτα: next year; adv. εἰς νέωτα,

νῆ: used in oaths, νῆ Δία, etc. Always
affirmative. See μά.

νῆσος, ἡ: island.

νικάω: to conquer, be victorious.

νίκη: victory.

νοεῖν (νοῦς) impf.: to think, note,
notice, intend.

—ἐννοεῖν, ἐννοεῖσθαι, 'to have in
mind,' 'consider'; laughing 'at the
idea' that they were to be watched
by Phrygians, etc., 23 18.

—ἐπινοεῖν, 'to intend,' 56 5.

—κατανοεῖν, 'to note definitely,' 'take
thought,' 42 6.

νόημα, -ατος, τό: *a thought, idea.*

νομίζειν: *to hold as a custom or usage, to believe in, regard, think; νομῶ, ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην. τὰ νενομισμένα ἱερά, 'the usual sacrifices,' 29 19. εὖ ποιῆσαι ὅποσα νομίζεται, to bestow all the benefactions (said of the funeral feast) that 'are customary,' 33 19.*

Syn. ἡγεῖσθαι, οἰεσθαι, δοκεῖν.

νόμιμος 3: *in accordance with law or usage, lawful, customary.*

νόμος: *custom, law.*

νῦν: *at present, now. νῦν δέ, 'in fact however,' 19 3.*

νύξ, νυκτός, ἡ: *night; ἐκ νυκτός, 'in the night time,' 7 26.*

Ξ.

ξεναγεῖν impf.: *to be a leader of mercenaries, 57 13.*

ξένος: *a guest or host, guest-friend, stranger; plur., 'mercenaries.'*

ξηρός 3: *dry. τὸ ξηρὸν τοῦ ποταμοῦ, 'the dry bed of the river,' 24 5.*

ξίφος, -ους, τό: *sword.*

Ο.

ὁ, ἡ, τό: *the. Accented when used as a pronoun, ἡ δέ, 5 19; thus often ὁ μὲν . . . ὁ δέ, 24 27. οἱ μὲν . . .*

οἱ δὲ ἄλλοι, 54 29, 59 1. H. 654,

ὀγδοήκοντα (ὀκτώ): *eighty. [B. 443, 1.*

ὅδε, ἡδε, τόδε: *this (here) man, woman, or thing, he, she; 'the following,' 'as follows,' 18 26.*

ὁδοιπορία: *wayfaring, travel, 43 14.*

ὁδός, ἡ: *way, street, journey.*

ὀζειν (ὀδ-, odor): *to smell, be redolent; ὠζησα.*

ὅθεν: *whence; ὅθενπερ, 'just whence'; 'just where,' in the case of all men when dying, life first begins to fail (i.e. at the extremities) 33 9.*

οἶ: *for him; enclitic, 8 9. H. 685, G. 987, B. 139.*

οἶα: *oios.*

οἶδα, οἶσθα: *εἰδέναι.*

οἰεσθαι: *to think, surmise, fancy; οἰομαι or οἶμαι, ᾧδμην or ᾧμην, οἰήσομαι, ᾧήθην. οἶμαι is often independent of the const., 5 16.*

Syn. δοκεῖν, νομίζειν, ἡγεῖσθαι.

οἰκαδε: *homeward, home. Instead of οἰκοι 3 3, because the boy's yearning would be directed homeward.*

οἰκεῖν impf.: *to dwell, live, inhabit.*

— διοικεῖν, 'to administer,' 'manage.'

οἰκεῖος 3: *belonging to house or family, one's own; plur. neut., 'private mansion,' 25 20. Adv. οἰκέως, 'intimately,' 7 15.*

οἰκέτης: *house-slave, slave, domestic.*

οἰκία: *house, dwelling.*

οἰκίζειν: *to colonize, settle.*

— ἀποικίζειν, 'to send away to a new home,' 44 19.

οἰκοδομεῖν impf.: *to build, as a house.*

— περιοικοδομεῖν, 'to inclose by building,' 'wall in,' perf. pass. 10 25.

οἰκοι: *at home.*

οἰκονομικός 3: *pertaining to or fit for housekeeping or managing an estate.*

οἶκος (φοικ-, bailiwick, Greenwich, vicus, villa): *house, home, estate.*

οἰκτεῖρειν (οἶκτος, οἶ 'alas'): *to pity.*

οἶμαι: *οἰεσθαι.*

οἶνος (φοιν-, vīnum, vītis): *wine.*

οἶνοχοεῖν impf.: *to be cupbearer, pour out wine, 4 16.*

οἰνοχόος (χεῖν): *wine-pourer, cup-bearer*, 4 17.

οἷος 3: *of which (what) sort, (such) as, capable*; adv. οἷον, οἷα, w. ptc. causal, 2 2. H. 977, G. 1575, B. 656, 1.

οἷόσπερ 3: *just (such) as*, 21 8; adv. οἷόνπερ, 10 15.

οἷός τε 3: *able, possible*, 11 4.

οἷς, οἷός, ἡ, (ὄφι-, ewe, ovīs): *sheep*. H. 210, G. 269, B. 115, 16.

οἷσειν fut.: οἷσω, *I shall bear, bring*. Syn. ἐνεγκεῖν, φέρειν.

— **συνοίσειν**, ὅσα ἂν οἷηται αὐτοῖς, all that he believes 'will be for their advantage,' 50 18.

— **ὑποίσειν**; εἰ ταύτην ὑπόσω, 'if I shall endure her,' 49 10.

οἰωνίζεσθαι: *to take omens*, from birds.

οἰωνός: *bird of augury, omen*.

οἰκνέειν impf.: *to hesitate, shrink from doing anything, to fear, dread*.

οἰκνηρός 3: *hesitating*. Adv. οἰκνηρῶς; οἰκνηρότερον, 'with less confidence,' 8 15.

ὀλίγος 3: *few, little*.

ὅλος 3: *whole, entire*; τὸ ὅλον, 'in general,' 'in the main,' 61 8; ἡ τῶν ὅλων τάξις, 'the universe,' 32 6.

ὀμαλός 3: *even, level*. Adv. ὀμαλῶς, 'with even front,' 35 5.

ὀμίλειν impf.: *to associate with, hold converse with*, τινί, 49 9.

ὄμιλος: *throng, crowd, multitude*.

ὄμμα, -ατος, τό, (ὀφθῆναι): *eye*.

ὀμνύναι: *to swear*; ὀμοῦμαι, ὥμοσα, ὀμώμοκα, ὀμώμο(σ)μαι, ὠμό(σ)θην.

— **ἀντομνύναι**, 'to swear in turn.'

ὅμοιος 3: *like, resembling*. Adv. ὁμοίως, 'in like manner.'

ὁμοιοῦν: *to make like*.

— **ἐξομοιοῦν**; **ἐξομοιοῦσθαι**, 'to have one's own' works 'made quite like,' τινί, 44 9.

ὁμολογεῖν impf.: *to agree, admit*.

— **συνομολογεῖν**, 'to agree with,' 'give assent,' 50 2.

ὁμόλογος 2: *assenting, agreeing*.

ὁμόσει: *to one and the same place, to close quarters, together*, 10 22. θεῖν ὁμόσει αὐτοῖς, 'to charge them on the run,' 54 23.

ὁμότιμος 2: *equally valued or honored*; οἱ ὁμότιμοι, 'the peers of the realm,' 16 15.

ὁμοτράπεζος 2: *sitting at the same table with*, 'table-companion,' 37 6.

ὁμοῦ: *in the same place, together*.

ὁμόφυλος 2 (φύλον): *of the same race or tribe*; 'of kindred nature' (dust to dust), 31 23.

ὄναρ, τό: *dream*.

ὀνιάναι: *to benefit, give joy*; ὀνήσω, ὤνησα, ὠνήμην, ὠνήθην.

ὄνομα, -ατος, τό: *name, word*, 62 20.

ὀνομάζειν: *to name*.

— **ἐπονομάζειν**, 'to give another name to,' 'call by a name,' pass. 40 13.

ὀνομαστί: *by name*.

ὄνος: *ass*.

ὀπισθεν: *behind, in the rear*.

ὀπλιζειν: *to arm, equip*.

— **ἐξοπλιζειν**; **ἐξοπλιζεσθαι**, 'to arm oneself completely,' 'get under arms,' 34 12.

ὀπλίτης: *a heavy-armed foot-soldier, 'hoplite.'*

ὄπλον: *implement*; plur., *arms*. ἐπὶ τοῖς ὀπλοῖς, 'under arms,' 17 13.

ὀποι: *in which direction, whither*.

ὁποῖος 3: *of which or what sort, (such) as*.

ὁπόσος 3: *of which or what quantity or number, (as much) (as many) as.*

ὁπότεν (ὁπότε, ἄν): *when, whenever.*

ὁπότε: *(on a time) when, as, since.*

ὁπότερος 3: *which (ever) of the two.*

ὅπου: *where.*

ὅπως: *as, how, that, in order that.*
μὴ ὅπως, 'not only,' 5 7, H. 1035 a, G. 1504; οὐδ' ὅπωςτιοῦν, 'in no way whatever,' 12 18.

ὁρᾶν (φορ-, ware, wary, *verēri*, ἔφορος, φρουρός): *to look out, look, look at, see; ἑώραν, ἐώρακα or ἐόρακα. ὁρᾶν χρηή, 'we must beware,' 59 27.*

Syn. *ιδεῖν, ὀφθῆναι, βλέπειν, θεᾶσθαι.*

— **ἐνορᾶν**, 'to see something in one,' or 'in the premises,' 22 17.

— **ἐφορᾶν**, 'to be watchful over,' 'oversee,' 32 5.

— **καθορᾶν**, 'to espy,' 37 7.

— **περιορᾶν**, 'to overlook,' 'allow,' const. ptc., ἀποδιδόντας 52 9.

— **προορᾶν**, 'to foresee,' 31 28.

ὀργή: *temper, passion, anger.*

ὀρέγεσθαι: *to reach for, 'crave,' τινός, 55 23; ὠρέχθην or ὠρεξάμην. Aor. rare in prose.*

ὀρεινός 3: *mountainous.*

ὀρθός 3: *straight, upright, correct.*

Adv. **ὀρθῶς**, 'rightly,' 6 26.

ὀρθοῦν: *to set straight or erect, to correct, guide aright.*

ὀρθοῦσθαι: *to hold oneself erect, to go straight, succeed.*

ὀρίξειν: *to divide as a border, to bound, limit, define.*

ὀρίζεσθαι: *to have limits fixed for oneself, 'settle the time,' 53 23.*

ὄριον: *bound; τὰ ὄρια, 'the frontier.'*

ὄρκος: *oath.*

ὀρμᾶν: *to set in motion, 28 17; to rush, aor., 37 5.*

ὀρμᾶσθαι: *to set out, start, hasten; ὠρμήθην.*

ὄρος: *limit, boundary.*

ὄρος, -ους, τό: *mountain, range, 56 18.*

ὀρύττειν: *to dig; ὀρύξω, ὠρύξα, ὀρώρυχα, ὀρώρυγμαi, ὠρύχθην.*

ὀρχεῖσθαι: *to dance; ὀρχήσομαι, ὀρχησάμην.*

ὅς, ἧ, ὅ: *who, which; rel. pron. ἧ, 'what way,' 'where,' 24 12. καὶ ὅς, 'and he,' 35 16, 47 3; H. 275 b; G. 1023, 2; B. 144 a. ἔστιν ἃ, 'some' of them, 39 2; H. 998, G. 1029. ἧπερ, '(in the same way) as,' 24 4. οἷπερ, '(precisely those) who,' 26 24.*

ὅσιος 3: *sanctioned by divine law, holy. Adv. ὁσίως; ὁσίως ἂν ἔχοι, 'it would be lawful,' 28 1.*

ὅσος 3: *how much, how many, as much, as many. ὅσων ἐώρακα, 'of all whom I have seen,' 2 18. ἀπειχόν ὅσον στάδιον, 'about' a stade distant, 57 10. ἀπολιπὼν ὅσον τύρσεσι, 'leaving room enough for towers' between the trench and the river, 23 5. ὅσῳ πλέονες . . . τοσοῦτῳ θάττον, 'the more . . . the quicker,' 22 17, 46 8. ὅσαπερ, 'just as many as,' 26 21.*

ὅστις, ἧτις, ὅ τι: *who(ever), which(ever), whatever; ὅτου, ὅτῳ. H. 280 a; G. 425; B. 150, 1. Indef. rel. or interrog. pron. ὅστις ἄνθρωπος, 'what kind of a fellow,' 11 4. οὐδένα ὅντινα οὐ, 'every one,' 13 12; H. 1003 a. ἔστιν ὅστις, 'some one,' 36 6; cf. ἔστιν ἃ, 39 2.*

ὀσφραίνεσθαι (ὀσμή, ὀζειν): *to smell*.
ὅταν (ὅτε, ἄν): *when, whenever*;

ὅτανπερ 26 22, cf. **ὅσαπερ**, **οἵπερ**.

ὅτι: *that, because*; never suffers elision. **ὅτι μάλιστα**, 'as much as possible,' 23 9, 42 26; cf. **ὥς** in the same usage. **μὴ ὅτι**, 'not merely,' 'not to mention,' 19 8, cf. 5 7, H. 1035 a, G. 1504.

ὅτου, ὅτω: *ὅστις*.

οὐ, οὐκ: negative particle, to be distinguished from **μή**. H. 1018 ff., G. 1607 ff., B. 431 ff. Accented **οὐκ**, **no**, 3 11, H. 112 a, G. 138, B. 69, 1.

— **οὐδαμῶς**, 'by no means.'

— **οὐδέ**, 'nor,' 'and not,' 'not even,' 'not at all' 19 13.

— **οὐδεὶς, οὐδεμία, οὐδέν**, 'no one,' 'nothing,' 'no.'

— **οὐδέποτε, οὐδεπώποτε**, 'never,' 'never yet,' 51 16, cf. 9.

— **οὐκέτι**, 'no longer,' 'no more.'

— **οὐκουν, οὐκοῦν**, 'therefore not,' 'therefore.' H. 1048, 2 a; G. 1603.

— **οὐπω**, 'not yet.'

— **οὔτε . . . οὔτε**, 'neither . . . nor.'

— **οὔτοι**, 'certainly not,' 31 20.

οὖν: *therefore, accordingly*; postpositive. H. 1048, 2. **μὲν οὖν**, 'nay rather,' 'but rather,' 45 7.

οὐρά: *tail, rear* of an army.

οὐράνιος 3: *of or in heaven, heavenly*.

οὐρανός: *heaven, sky*.

οὗτος, αὕτη, τοῦτο: *this, that* (when the antecedent of a relative pron.), 'he,' 'she,' 'yonder' 22 22.

οὕτω, οὕτως: *thus, so*.

ὀφείλιν: *to owe, be obliged to*; **ὀφειλῶ, ὀφείλησα, ὀφείληκα, ὀφειλήθην**.

ὀφελος, τό: *advantage*. **τί ὀφελος**,

'what good?' **οὐδὲν ὀφελος**, 'no use,' 37 20.

ὀφθαλμός: *eye*.

ὀφθῆναι (ὀπ-, *oculus*, **ὀφθαλμός**, **ὄμμα**, **ὄψις**): *to be seen*; **ὠφθην, ὠμμαι, ὠφομαι** *I shall see*.

Syn. **ὄραν, ἰδεῖν, βλέπειν, θεᾶσθαι**.

ὀψέ: *late*.

ὄψις, -εως, ἡ: *appearance, look, looks*; plur., of the eyes, 48 18.

ὄψομαι: *ὀφθῆναι*.

II.

πάγκαλος 3: *all-beautiful*, 28 12.

παθεῖν: *to be affected in any way, suffer good or ill treatment, to experience*; **πέλομαι, πέπονθα, πάσχω**. **εὖ, κακῶς παθεῖν**, is felt as passive, hence **ὑπότινος**, 49 27, 51 11.

παιανίζειν: *to chant the paean or war-song*, 35 22.

παιδάριον: *child, 'small boy'*, 11 8.

παιδεία: *training of a child, education*.

παιδεύειν: *to train, educate*.

παίειν: *to strike*; **παλσω, ἔπαισα, ἔπαισάμην**. Rare exc. impf., and in Xen.

Syn. **πληγῆναι, πατάξαι, τύπτειν**.

παίζειν: *to play as a child, sport*; **παιξομαι, ἔπαισα, πέπαισμαι**.

παῖς, παιδός, ὁ, ἡ: *child, boy or girl*; voc. **παῖ**, plur. gen. **παιδων**. **ἐκ παιδός**, 'from a boy,' 'from childhood up.'

πάλαι: *long ago, all along*.

παλαιός 3: *ancient, old*.

πάλιν: *back, back again, again*.

παλτόν: *dart, javelin*.

παμπληθής, -ές: *of or with the whole multitude, multitudinous*.

πάμπολος, -πόλλη, -πολυ: *very much, very many, a great many*.

παντάπασι: *altogether, wholly*.
 παντοδαπός 3: *of every kind, all sorts*.
 πάντοθεν: *from all sides*.
 παντοίους 3: *of all kinds, all sorts of*.
 πάντοσε: *in all directions*; 'in every part' of his person, 58 14.
 πάντως: *wholly, by all means*.
 πάνυ: *very, very much, quite*; οὐ πάνυ, 'not at all,' 40 19.
 πάππος: *grandfather*.
 παρά: *beside, by, along by, to or from* a position beside; prep. w. gen., dat., and acc. H. 802, G. 1213, B. 411.
 παρ' ἐμοῦ, farewell 'from me,' 33 23, 46 18; παρὰ Χείρωνος, 'at the hands of Chiron,' 61 19. παρ' ἡμῖν, 'with us,' in Persia, 3 12; παρ' ἐμοί, 'at my house,' 5 23, 26 3; οἱ παρὰ Χείρωνι, 'Chiron's disciples,' 62 4. παρὰ νόμον, 'contrary to law,' cf. 44 2; παρὰ τοὺς πέντε, 'in the presence of' the Ephors, the acc. with the thought of *entering* their presence, 56 10.
 παράγγελμα, -ατος, τό: *announcement*; σοφιστῶν παραγγέλματα, 'professions,' 62 27.
 παράδειγμα, -ατος, τό, (δεικνύναι): *example*, 62 3.
 παράδεισος: *park*.
 παράδοξος 2 (δόξα): *contrary to opinion or belief, strange*.
 παραινέειν impf.: *to advise*, τινί; for forms, see ἐπαινέειν.
 παρασκευή: *a getting ready, preparation, force, equipment*.
 παρὰσχω, παρὲσχημαι: see σχεῖν.
 πάρδαλις, -εως, ἡ: *leopard, panther*.
 πάρειμι, παρών: see εἶναι.
 παρῆναι (ἵεναι): *to let go by*; for forms, see ἀφείναι. παρέντι τοὺς

διαπίπτοντας, 'letting pass' those who were breaking through, 58 1.
 παρήγγυσα: see ἐγγυᾶν.
 παρημέληκα: see ἀμελεῖν.
 παροψίς, -ίδος, ἡ, (ὄψον, anything eaten with bread): *side-dish, 'entree'*, 3 4.
 πᾶς, πᾶσα, πᾶν: *all, every*.
 πᾶσχειν: παθεῖν.
 πατάξαι: *to strike*. H. 514, 5 a. Syn. πληγῆναι, παλεῖν, τύπτειν.
 πατεῖν (path, footpad, *passus*) impf.: *to tread, walk, trample on*.
 — περιπατεῖν, 'to walk round,' 38 24.
 πατήρ, πατρός, ὁ: *father*. H. 189, G. 274, B. 105.
 πάτριος 2: *paternal*. κατὰ τὰ πάτρια, 'according to the custom of his fathers,' 29 20.
 πατρίς, -ίδος, ἡ: *one's country, native land or city*, 56 8.
 πατρόθεν: *from or 'after' a father*, adding the father's name, 41 5.
 πατρῶς 3: *paternal, of one's fathers*.
 παύειν: *to make cease, stop*.
 — καταπαύειν, 'to suppress,' 'depose' from power 27 24.
 παύεσθαι: *to cease, leave off*.
 πεδῖον: *plain, field*.
 πεζικός 3: *on foot or by land, of a foot-soldier or foot-soldiers*.
 πεζός 3: *on foot or by land, foot-soldier*.
 πείθειν: *to urge, try to persuade*, aor. *to persuade*; πείσω, ἔπεισα, πέπεικα, πείσσωμαι, ἐπεισθην.
 — ἀναπείθειν, 'to prevail upon.'
 πείθεσθαι: *to believe, obey*, τινί; πείσομαι.
 πειρᾶν: *to make trial of, prove*, τινός.
 πειρᾶσθαι: *to attempt, try*; πειράσομαι, πεπειρᾶμαι, ἐπειράθην.

— ἀποπειρᾶσθαι, 'to hazard trial,' 'venture to try,' 19 7. This is the meaning rather of the act. than of the mid., but the compounds of this verb are mostly deponent.

πελάζειν: *to approach*; ἐπέλασα.

πελταστής: *bearer of the light shield* (πέλτη), 'peltast.' The 'hoplite' carried the ἀσπίς or heavy shield.

πελταστικόν, τό: *the peltast-force*.

πέμπειν: *to conduct, send*.

— ἀναπέμπειν, 'to send up.'

— ἀποπέμπειν, 'to send away' or 'back,' 'to dismiss,' 33 20.

— διαπέμπειν, 'to send abroad' or 'round,' 24 29.

— ἐκπέμπειν, 'to send out,' 'send forth.'

— — συνεκπέμπειν, 'to help send forth,' 44 23.

— καταπέμπειν, 'to send down,' to the coast from the interior, 55 19.

— μεταπέμπεσθαι; μεταπέμψασθαι, 'to send after' or 'for' one to come to oneself, 1 16. Mid. of πέμπειν in prose only in compounds.

— προπέμπειν, 'to escort,' 13 10.

— — συμπροπέμπειν, 'to take part in escorting,' accompany the march.

— προσπέμπειν, 'to send' or 'conduct to' one, 25 23.

— συμπέμπειν, 'to send along with.'

πέντε: *five*.

πεντεκαίδεκα: *fifteen*.

πεπληγέναι: *to have struck*: πληγῆναι.

πέρ: encl. postp. intensive particle, in prose rarely separated from the word emphasized by it; εἰ μή περ (εἴπερ), 43 4. H. 1037, 3; 118.

περᾶν: *to pass through or over, fare*.

πέρas, -ατος, τό: *end, extreme*, 28 25.

περί: *around, about*; prep. w. gen., dat., acc., 21 3, 2 10, 19 22. περί παντός ποιέσθαι, *to regard as 'all-important,'* 7 21.

περιῆγον: *see ἀγαγεῖν*.

περίξ: *round about*.

περιττεύειν: *to be in excess*, 'to be saved over,' 44 27,

περιττός 3 (περί): *more than enough, superfluous*.

περιφκοδομημένος: *see οἰκοδομεῖν*.

πεσεῖν: *to fall*; πεσοῦμαι, πέπτωκα, πίπτω.

— διαπεσεῖν, 'to break through,' 57 26, impf. 58 1.

— εἰσπεσεῖν, 'to burst in,' historical present 24 22.

— — ἐπισπεσεῖν, 'to burst in upon,' historical present 24 16.

— ἐπιπεσεῖν, 'to fall upon,' 'attack.'

— συμπεσεῖν, 'to meet in conflict.'

πεταννύναι: *to expand, spread*; πετώ, ἐπέτασα, πέπταμαι.

— ἀναπεπτάσθαι, 'to be spread wide open,' 48 15.

πέφυκα: *φύναι*.

πηγή: *spring, well*; plur., *source*.

πηδᾶν: *to jump*; πηδήσομαι.

— ἀναπηδᾶν, 'to jump up,' spring into the saddle 9 15.

— διαπηδᾶν, 'to leap across,' take a ditch 9 6.

— ἐκπηδᾶν, 'to jump out,' 'spring away,' 9 4.

— καταπηδᾶν, 'to jump down,' 34 9.

πιέζειν: *to press, oppress*, 19 22.

πиеῖν (pot, potus, bibere): *to drink*;

πίομαι (H. 427, G. 667, B. 216);

πέπωκα, πέπομαι, ἐπόθην, πίνω.

— ἐκπиеῖν, 'to drink up,' 4 16.

πίθος: *wine jar*.

- πιμπλάναι** (fill, full, *implēre, plēnus*):
to fill; πλήσω, ἐπλήσα, πέπληκα,
πέπλη(σ)μαι, ἐπλήσθην.
— **ἐκπιμπλάναι**, 'to fill up,' 'complete'
a number 22 2.
— **ἐμπιμπλάναι**; **ἐμπλησθῆναι**, 'to be
filled,' 'get enough'; w. ptcp. 12 7.
πίνειν: πίνειν.
πίπτειν: πεσεῖν.
πιστεύειν: to put faith in, trust, be-
lieve, τινί.
πιστός 3: faithful, credible.
πλάγιος 3: slanting, sideways.
πλανᾶν: to make wander.
πλανᾶσθαι: to wander; **πλανήσομαι**,
πεπλάνημαι, ἐπλανήθην.
— **περιπλανᾶσθαι**, 'to wander round.'
πλάτος, -ους, τό: width, breadth.
πλατύς, -εῖα, -ύ, (flat, *planta, plānus*):
wide, broad.
πλατύτης, -ητος, ἡ: breadth, bulk.
πλέθρον: a measure of length, about
100 feet, 'plethron.'
πλέκειν (πλακ-, fold, flax, *plīcāre*,
complexus, **πλοκή**): to twine, plait,
weave; ἐπλεξα, πέπλεγμαι, ἐπλάκην.
πλέον, **πλείστα**: πολὺς.
πλεονεκτεῖν impf.: to have the larger
share, to have the advantage.
πλεονεξία: greed, personal advantage.
πλέως, **πλέῃ**, **πλέων**: full. H. 227.
'Soiled,' 3 27.
πληγή: blow, stroke, stripe.
πληγῆναι (πλαγ-, *plāga, plangere*):
to be struck; πέπληγμαι, πεπλήξο-
μαι, πληγήσομαι. H. 514, 5 a.
Syn. πατάξαι, παλεῖν, τύπτειν.
— **ἐκπληγῆναι**, 'to be dismayed,'
'terror-stricken,' 36 7. H. 471 a.
πλήθουσα: see ἀγορά.
πλήν: *except, tivos*.
- πλήρης**, -ες: full.
πληροῦν: to fill.
— **ἐκπληροῦν**, 'to satisfy,' 50 23.
πλησιάζειν: to approach, 8 24.
πλησίον: near.
πλοκή (πλέκειν): a plaiting, weaving.
πλούσιος 3: rich, wealthy.
πλουτίζειν: to enrich.
πλούτος: wealth, riches.
ποθεῖν impf.: to yearn for, miss, regret.
H. 504, 8; G. 639 b.
ποιεῖν impf.: to make, do; w. inf.,
'cause,' 27 10; εὖ, κακῶς ποιεῖν τινα,
'to do good' or 'evil' to one, 'treat
well' or 'ill,' 33 18. Of the creative
art of the poet, 47 8.
Syn. δρᾶν, πράττειν, ἐργάζεσθαι.
ποιεῖσθαι: to make or make out for
oneself; **ἐάντων τι**, 'claim' as their
own, 55 7. **περὶ παντός ποιεῖσθαι**,
'to regard as all-important,' 7 20.
Often in periphrases, **διαίταν ποιησά-
μενος** (instead of **διαιτηθεῖς**) 29 1.
ποῖος 3: of what sort, what kind.
In Attic usually with tone of sur-
prise or irony, 44 8.
πολέμαρχος: general of a division,
'polemarch.'
πολεμεῖν impf.: to be at war, make
war, fight.
— **ἀντιπολεμεῖν**, 'to war against.'
πολεμικός 3: of war, warlike.
πολέμιος 3: hostile; οἱ πολέμιοι, 'the
enemy.'
πόλεμος: war.
πολιορκεῖν impf.: to invest a city,
besiege.
πολιορκητέος 3: to be taken by siege.
πολιορκία: siege.
πόλις, -εως, ἡ: city, state, 13 4; cf. τὸ
Περσῶν κοινόν, 15 12.

πολίτης: *citizen, fellow-citizen.*

πολιτικός 3: *of citizens or the state, civic*; π. κἀναθρον, *i.e.* not differing from that of a private citizen, 60 16.

πολλαπλάσιος 3: *many times as many, many times more.*

πολύς, πολλή, πολύ: *much, many a*, plur., *many*; πλείων, πλείστος; also πλέων, πλέον, πλείν, H. 254, 5; G. 361, 8; B. 21. **στράτευμα** πολύ, 'numerous,' 53 25. ἐπὶ πολύ, 'to a great distance,' 34 25. οἱ πολλοί, 'the commons,' 'the rank and file,' 27 9; but 62 13, 'the most' of them. τὰ πλείστα, 'for the most part,' 'most of the time,' 40 19.

πολυτελής -ής, (τελεῖν): *expensive, costly*; πολυτελέστατα, 60 8.

πονεῖν impf.: *to toil, suffer.*

— **διαπονεῖσθαι**, 'to carry out with labor,' 'toil at,' 44 7. Mid. in comp.

πονηρός 3 (πόνος): *miserable, bad.*

Syn. μοχθηρός, κακός.

πόνος: *toil, labor.*

πορεύειν (πόρος): *to make go, to carry.*

πορεύεσθαι: *to travel, march, go*;

πορεύσομαι, ἐπορεύθην.

πορεύσιμος 2: *passable.*

πορθεῖν impf.: *to ravage, sack a city.*

πόρος (fare, ferry, porta, portus, ἔμπορος, ἀπορεῖν): *passage, way, means.*

πορσύνειν: *to make ready, provide.*

πορφυροῦς, -ᾶ, -οῦν: *purple*, anciently a dark red or crimson.

πόσος 3: *how large, how many.*

ποταμός: *river.*

ποτέ: *once upon a time, ever*; encl.

πότερος 3: *whether of the two, which one*; πότερον, πότερα, 'whether.'

ποῦ: *where?*

πού: *somewhere, anywhere*; enclitic.

πράγμα, -ατος, τό: *thing done, affair, proceeding.* πράγματα ἔχειν, παρασχεῖν, to have, make 'trouble,' 3 5.

πράξις, -εως, ἡ: *a doing, acting, an action, transaction, achievement.*

πραττεῖν: *to act, proceed, do*; πράξω, ἔπραξα, πέπραγα, πέπραχα, πέπραγμαί, ἐπράχθην. εὖ, κακῶς πράττειν, 'to fare' well or ill, of success and the opposite. εἰρήνην πράττειν, 'to observe' peace, 53 25.

Syn. δρᾶν, ποιεῖν, ἐργάζεσθαι.

— **συμπράττειν**, 'to help' one 'in doing' something, τινὶ τι, 42 20.

πράττεσθαι: *to do or act for oneself.*

— **διαπράττεσθαι**, 'to accomplish' something for 'oneself' or 'get' something 'done,' 7 19, 17 15; perf., of gaining a request, 18 10.

πρέπειν: impers. πρέπει, *it is becoming, fitting.*

πρεσβεῖν: *to be an ambassador.*

πρεσβεύεσθαι: *to send ambassadors, to go on an embassy.*

πρεσβύτερος 3: *older, elder.*

πρεσβύτερης: *old man.*

πρίασθαι: *to buy*; ἐπριάμην. H. 444, 445; G. 729, 742; B. 211 N.

Syn. ώνεῖσθαι.

πρίν: *before*; after a negative, *until*. H. 1055, 9; G. 1469 ff.; B. 627.

πρό: *before*; prep. w. gen. H. 804; G. 1215; B. 413.

In composition, πρό often means 'forth,' as of publicity, προειπεῖν; or of rejection, abandonment, προδοῦναι 'to betray,' 'sacrifice.'

πρόγονος: *ancestor.*

προηρχόμην: see ἀρχεῖν.

προθυμείσθαι: *to be right willing, eager, zealous.*

προθύμος 2 (θύμος): *very willing, eager, zealous*. Adv. **προθύμως**.

προνοητέον: *one must bear in mind beforehand*, 44 27.

πρόνοια: *forethought, providence*.

πρός: *toward, at*; prep. w. gen., dat., acc. H. 805, G. 1216, B. 414. **πρὸς θεῶν**, 'in the name of heaven';

πρὸς πάντων ἐπονομαζόμενον, so designated 'on the part of all,' 40

II. οὐ πᾶν πρὸς τῷ στρατεύματι, not very 'close to' the army, 35 7, 57 26. **πρὸς φῶς πολὺ**, 'by' a brilliant light, 24 16.

προσῆγαγον: see ἀγαγεῖν.

προσῆκιν: see ἤκειν.

προσηνέχθην: see ἐνεγκεῖν.

προσήρηται: see ἀρτᾶν.

προσῆψα: see ἄπτειν.

πρόσθεν: *before*.

πρόσθετος 2: *added, put or fitted to*; of false hair, 2 7.

προσίτω: see λέναι.

προσκυνεῖν impf.: *to kiss the hand to, make obeisance, salute*.

πρόσοδος, ἡ: *income, revenue*.

προστάτης: *one who stands before or first, chief, leader*.

πρόσω (πρό): *forwards, further on, far off from*, τινός, 19 12.

προύπεμπον: *προέπεμπον*. See πέμπειν.

προφασίζεσθαι (πρόφασις): *to set up as a pretence, allege by way of excuse*; *προφασίζομην*.

πρωί: *early, in the morning*.

πρώτος 3 (πρό): *first*; (τὸ) *πρώτον*, 'at first,' 19 13.

πτηνός 3: *winged*.

πτῆσσειν: *to crouch, cower*; *ἐπτῆξα, ἐπτηχα*.

— **ὑποπτῆσσειν**, 'to bow down to,' figuratively, 14 7.

πυθέσθαι: *to learn by inquiry, ascertain*; *πεύσομαι, πέψυμαι, πυνθάνομαι*.

πύλη: *gate*.

πυνθάνεσθαι: *to institute inquiries, endeavor to ascertain*: *πυθέσθαι*.

πύργος: *tower*.

πώποτε: (not) *ever yet*; reg. w. neg. expressed or implied, 51 9. Cf. οὐπω.

πῶς: *how, in what manner?* 'How comes it that, etc.?' 49 1; thus often. *πῶς δέ*, 'how so?' 19 5.

πῶς: *somehow*; enclitic.

P.

ῥᾶδιος 3: *easy*; *ῥᾶων, ῥᾶστος*. Adv. *ῥαδίως*.

ρεῖν: *ρῆναι*.

ρήθηναι (φέρ-, word, *verbum*): *to be said*; *έρῶ, εἴρηκα, εἴρηται, ἐρήθην*.

Syn. *εἰπεῖν, λέγειν, φάναι, ἀγορεύειν* in compounds.

— **κατερεῖν**, αὐτοῦ ἔφασαν, said they 'would inform against' him, 9 13.

ῥίγος, -ους, τὸ: *cold*; plur. 'extremes of cold,' 43 13.

ῥίς, ῥίνος, ἡ: *nose*.

ροφεῖν impf.: *to gulp down, sup up*.

— **ἀπορροφεῖν**; *ἀπορροφήσαι*, 'to take a swallow of,' 4 23.

— **καταρροφεῖν**, 'to swallow,' 4 19.

ῥυθμός (ῥυ-, *ρεῖν*): *measured flow, regular motion, time in music or dancing, rhythm*.

ῥυῖναι: *to flow*; *ἐρρύην, ῥεύσομαι αἰ ῥυήσομαι, ἐρρύηκα, ῥέω*.

ῥώμη: *strength*.

Syn. *ισχύς, δύναμις, κράτος, σθένος*.

Σ.

σατράπης: *viceroy*, 'satrap.'

σαυτόν, σεαυτόν: *thyself*. H. 266 a.

σαφηνίζειν: *to make clear, indicate with certainty*, 30 20.

σαφής, -ές: *clear, sure*. Adv. σαφώς. σέ, σοί, σοῦ: σύ.

σεμνός 3 (σέβειν): *worshipful, solemn*.

σεσοφισμένως (σοφίζειν): *subtly*; beside the sophists themselves Xen. regards himself as 'unsophisticated' in the matter of language, 62 20.

σημαίνειν: *to show by a sign, signify*.

σημεῖον: *sign, signal*.

σθένος, -ους, τό: in prose only in the phrase παντὶ σθένει, 'with all one's might,' 27 23.

Syn. *ισχύς, δύναμις, κράτος, βῶμη*.

σιγᾶν: *to be silent*; ἐσίγησα, σεσίγηκα, σεσίγημαι.

σιγή: *silence*; σιγῇ, 'silently.'

Syn. *σιωπή*.

σιμός 3: *flat-nosed*; τὸ σῖμόν, 'the snubbiness,' 48 16.

σίνεσθαι: *to harm*; impf. only.

σίτος, ὁ, plur. σῖτα, τά: *bread-stuff, food, victuals*.

σιωπᾶν: *to keep silent, pass over in silence*; σιωπήσομαι, ἐσιώπησα, σεσιώπηκα.

σιωπή: *silence*. Syn. *σιγή*.

σκεπτέον: *one must consider*.

σκεῦος, -ους, τό: *vessel, utensil*; τὰ σκεύη, 'the baggage,' 'trappings.'

σκέψασθαι (σκεπ-, σκοπ-, *spy, cōnspicere*): *to look to, view, consider*; σκέψομαι, ἔσκεμμαι, σκοπῶ.

— ἐπισκέψασθαι, 'to make a study of,' 'investigate,' 39 28.

σκέψις, -ews, ἡ: *consideration, study*.

σκήπτρον: *staff, scepter*.

σκοπεῖν impf.: σκέψασθαι. H. 513, 15 a; G. 1692, p. 400.

σκοπός: *a lookout-man, a mark*; ἀπὸ τοῦ σκοποῦ, 'wide of the mark.'

σκότος: *darkness, sullen, gloomy*.

σκυθρωπός 2 (ὀπ-): *of sad or angry countenance, sullen, gloomy*.

σκύλαξ, -ακος, ὁ, ἡ: *a young dog*.

σκώπτειν: *to jeer*; σκώψομαι, ἔσκωψα, ἔσκώφθην.

— ἐπισκώπτειν, 'to jest,' 'quiz,' 4 21.

σμήνος, -ους, τό: *beehive, swarm*.

σός 3: *thy, thine*.

σοφία: *wisdom, intellectual cleverness or accomplishment*.

σοφίζειν: *to make wise or clever*; pass. 'be wise,' 62 26.

σοφιστής: 'sophist,' one who teaches for pay (in higher education); contrasted with φιλόσοφος, 62 25.

σοφός 3: *wise, clever*. The 'most accomplished' of poets, 47 8; σοφόν τι, 'any accomplishment,' 47 17.

σπᾶν: *to draw, pull, wrench*; ἔσπασα, ἔσπακα, ἔσπασμαι, ἔσπάσθην. ἔσπασμένον τὸν ἀκινάκην, 'with his sword drawn,' 24 24.

— διασπᾶν, 'to tear asunder,' 'break up' the Persian customs 27 22.

σπανίζειν: *to be scarce, to lack*, τινός.

σπάνιος 3: *scarce*; a rare thing, 2 29.

σπείρειν: *to sow*; σπερῶ, ἔσπειρα, ἔσπαρμαι, ἔσπαρην.

— διασπείρειν, 'to scatter,' pass. 37 3.

σπένδειν: *to pour, offer libations*; σπελσω, ἔσπεισα, ἔσπεισμαι.

σπένδεσθαι: *to pour mutual libations, make a truce or treaty*, 53 19.

σπέρμα, -ατος, τό, (σπελεῖν): *seed*.

σπεύδειν: *to urge on, hasten, haste*.

- σπονδή** (σπένδειν): *drink-offering, libation*; plur., *a solemn treaty or truce*, 53 23, 28.
- σπουδή**: *haste, eagerness*.
- στάδιον**, plur. **στάδιοι**: 'a stade,' about a furlong; *a race course, race*.
- σταθμός**: *station, a day's march*.
- στέλλειν**: *to equip, send, despatch*; *ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην*.
- **ἐπιστέλλειν**, 'to send word to,' 'to enjoin,' 13 25. Cf. **ἐπιστολή**, 'letter.'
- στέρνον**: *breast*.
- στέφανος**: *crown*.
- στεφανοῦν**: *to crown*; with garlands in honor of victory, 57 21, 58 29.
- στήναι** (στα-, *stāre*): *to come to a stand, stand*; *ἔστην, ἔστηκα, εἰστήκη or ἐστήκη, ἐστήξω*. See **ἵστασθαι**.
- **ἀναστήναι**, 'to stand up.'
- **ἐξαναστήναι**, 'to get up out of,' the ditch, 9 8.
- **ἐπιστήναι**; **ἐφεστάναι**, 'to be in charge of,' 43 6. Cf. **ἐπιστάτης**.
- **ὑποστήναι**, 'to undertake,' 'engage' to do something, 53 4.
- στίφος**, -ους, τό, (στιβ-, *stamp*, **στέβειν**): *a compact body, dense array*.
- στήχος**: *row, line*.
- στοᾶ**: *portico, colonnade*; often adjoining a temple, 40 15.
- στολή** (στέλλειν): *equipment, dress*.
- στόμα**, -ατος, τό: *mouth*; *ἀπὸ στόματος εἰπεῖν*, to recite by memory.
- στοχάζεσθαι**: *to aim or shoot at, to guess*, 50 22.
- στρατεῖα**: *expedition, campaign*.
- στρατεύειν**, **στρατεύεσθαι**: *to take the field, serve as soldier*, 53 9, 20 6.
- **ἐπιστρατεύεσθαι**, 'to march against.'
- **συστρατεύεσθαι**, 'to serve with,' 'share in one's campaigns,' 27 8.
- στράτευμα**, -ατος, τό: *army*.
- στρατηγία**: *the office of general, command*, 20 19.
- στρατηγικός** 3: *pertaining to or fit for leading an army*.
- στρατηγός** (ἄγειν): *leader of an army, general*.
- στρατιά**: *army, expedition*.
- στρατιώτης**: *soldier*.
- στρατοπεδεύειν**, **στρατοπεδεύεσθαι**: *to encamp*.
- **καταστρατοπεδεύειν**, 'to establish in camp,' 17 11; mid., 'to take up a position,' 22 13.
- στρατοπέδον**: *army encamped, camp*.
- στρεπτός**: *collar, an ornament of twisted or linked metal*, 2 9, 39 5.
- στρέφειν**: *to twist, turn round*; *στρέψω, ἔστρεψα, ἔστροφα, ἔστραμαι, ἐστράφη*.
- στρέφεσθαι**: *to twist or turn oneself*.
- **ἀποστρέφεσθαι**, 'to turn away' or 'back,' 13 13.
- **καταστρέφεσθαι**; **καταστρέψασθαι**, 'to reduce to subjection,' 14 17.
- σύ**: *thou*; σοῦ, σοί, σέ, accented or enclitic.
- συγγνώμων**, -ον: *forgiving, indulgent*.
- σὺλᾶν**: *to strip, despoil*.
- συλλέγειν**: *to collect, gather*; *συνέλεξω, συνέλεξα, συνέλοχα, συνέλεγμαί, συνέλεγγη*.
- συμμαχεῖν** impf.: *to be an ally, to aid in fighting*.
- συμμαχία**: *alliance in war*.
- σύμμαχος** 2: *fighting along with, allied, an ally*.
- συμπαίστωρ**, -ορος, ὁ: *playmate*.
- συμπαρομαρτεῖν** impf.: *to follow along with, figuratively* 38 24. **ὁμαρτεῖν** is a poetic word.

συμφορά: *a bringing together, an event, misfortune.*

σύν: *with, i.e. in company or in connection with; prep. w. dat. σύν τῷ θεῷ, 'with the help of the god,' 20 10, 27 5. In prose, except in Xenophon, μετά τινος rather than σύν τινι.*

συναινεῖν impf.: *to consent; for forms, see ἐπαινεῖν.*

συναίτιος 2: *(being) joint cause, τινι τινος, 12 24.*

συναντᾶν: *to meet with. Cf. ἀπαντᾶν.*

συναράττειν: *to dash together, 58 2.*

συνεκεκράμην: *see κεραννύμαι.*

συνεξῆα: *see λέναι.*

συνεπαινεῖν: *see ἐπαινεῖν.*

συνήγειρα: *see ἀγείρειν.*

συνησθήσομαι: *see ἡδεσθαι.*

συνθήκη (θεῖναι): *a covenant.*

σύνθημα, -ατος, τό: *watchword.*

σύνταγμα, -ατος, τό, (τάττειν): *a body of troops drawn up in order; τῶν συμμάχων, their 'contingent.'*

συντεθραμμένος: *see τρέφειν.*

σύντομος 2 (τεμεῖν): *cut up, cut short, concise; τὴν συντομωτάτην, 'by the shortest cut,' 'route,' 54 7.*

συνωμολόγουν: *see ὁμολογεῖν.*

συσκοτάζειν (σκότος): *to grow dark; impers. 23 24, of the 'gathering' of the shades of night.*

συσπειρᾶν (σπεῖρα): *to roll up together, form in close order, perf. pass. 36 14.*

συχνός 3: *long, numerous, frequent.*

σφαγιάζεσθαι: *to have victims slain, to sacrifice, aor. 54 21.*

σφάγιον (σφάττειν): *a slain victim.*

σφάλλειν (fall, fell, fallere, falsus, ἀσφαλής): *to trip up, make fall or totter, to deceive; σφαλῶ, ἔσφηλα.*

σφάλλεσθαι: *to be unsteady, to totter, to be deceived, fail; σφαλοῦμαι, ἐσφαλ-μαι, ἐσφάλην.*

σφᾶς: *them; σφῶν, σφίσι encl. Pers. pron., in prose used as an indirect reflexive. H. 683a, 685; G. 987; B. 472.*

σφάττειν: *to slay, properly by cutting the throat, to butcher; σφάζω, ἔσφαξα, ἔσφαγμαι, ἐσφάγην.*

σφενδονήτης: *slinger.*

σφόδρα: *very much, exceedingly.*

σχεδόν (σχεῖν): *nearly, pretty well,*

of an approximate statement, 37 6.

σχεῖν (σεχ-): *to get in hand, take, hold; ἔξω or σχήσω, ἔσχηκα, ἔσχημαι, ἔχω. For impf., and for mid., see ἔχειν.*

— **κατασχεῖν,** 'to bring down,' 9 18.

— **μετασχεῖν,** 'to get a share,' 'become participant in,' τινός, 50 9.

σχολάζειν: *to be at leisure, 40 16.*

σχολή: *spare time, leisure.*

σώζειν: *to save; σώσω, ἔσωσα, σέσωκα, σέσω(σ)μαι, ἐσώθην.*

— **διασώζειν,** 'to keep safe,' 'preserve.'

σῶμα, -ατος, τό: *body, in life.*

σωτήρ, -ήρος, ὁ: *savior, deliverer.*

σωφρονεῖν impf.: *to be sound- or sober-minded, temperate, virtuous.*

σωφρονίζειν: *to bring one to his senses, to chasten, 59 26.*

σώφρων, -ον, (σώζειν, φρήν): *sound-minded, temperate, virtuous; of any kind of mental or moral restraint.*

T.

ταλασιᾶ (ταλ-, 'weigh'): *wool-spinning.*

ταλάσιος 3: *of wool-spinning.*

τάλλα: *τὰ ἄλλα.*

ταμειᾶ: *stewardship, housekeeping.*

τάναντία: τὰ ἐναντία.

τάξις, -ews, ἡ: *an arranging, array, a rank or line, post in battle.*

τόραχος: *confusion, disorder.*

τάττειν (ταγ-): *to arrange, draw up, array, post, order; τάξω, ἔταξα, τέταχα, τέταγμα, ἐτάχθην.*

— **ἀντιτάττειν**, 'to array against,' pass. 54 22.

— **διατάττειν**, 'to set off in order.'

— **ἐπιτάττειν**, 'to assign to,' 43 16; 'to detail,' 'commission,' 58 17.

— **παρατάττειν**, 'to draw up.'

— **ἀντιπαρατάττειν**, 'to draw up against,' 56 22.

— **προστάττειν**, 'to impose an order,' or 'a condition upon,' 19 28.

— **συντάττειν**, 'to form in battle order,' pass. 35 6.

τάττεσθαι: *to arrange for oneself; of soldiers, to fall in.*

— **παρατάττεσθαι**, 'to draw up' one's forces.

— **ἀντιπαρατάττεσθαι**, 'to draw up one's forces against' or 'on the other side,' 54 17.

τάφος (θάπτειν): *burial, a grave.*

τάφρος, ἡ: *trench, moat.*

τάχα: *soon, presently,* 34 26. In prose usually 'perhaps.'

ταχύ: *quickly; θάπτον, τάχιστα.*

τέ (*que*): *and; enclitic.* Mostly *τέ* . . . καί, or *τέ* . . . *τέ.* H. 1040.

θεραπεύσθαι: *θεραπεύειν.*

τεθνάναι: *to be dead.* See *ἀποθανεῖν.*

τείνειν (τεν-, thin, *tenuis, tendere*, τένος): *to stretch; τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην. πρὸς σέ τείνει τὰ ἔργα,* 'pertain' to you, 45 16.

τείνεσθαι: *to stretch for oneself or something of one's own.*

— **διατείνεσθαι**, 'to exert oneself'; *διατεινάμενος*, 'with all his might,' 9 17.

τειχίζειν: *to wall or fortify.*

— **διατειχίζειν**, 'to wall off,' separate by a wall, perf. 48 19.

τείχος, -ους, τό: *wall, walled town, fortification.*

τεκεῖν: *to bring forth, beget, give birth to; τέξομαι, τέτοκα, τίκτω.*

τεκμαίρεσθαι: *to judge from tokens, infer; τεκμαροῦμαι, ἐτεκμηράμην.*

τεκμήριον: *sign, token, proof.*

τέκνον: plur. *τέκνα*, 'children.'

τέκτων, -ονος, ὁ: *carpenter, builder.*

τελεῖν impf.: *to bring to completion, to pay; τελῶ, rarely τελέσω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτέλεσθην.*

— **ἀποτελεῖν**, 'to fulfil,' 'perform' due observances, 28 4.

— **διατελεῖν**, 'to finish,' 'complete' a course, 15 13; 'to continue,' 'be from first to last,' w. ptcp., 19 20. H. 981, G. 1580, B. 660.

— **ἐπιτελεῖν**, 'to bring to an end,' 'finish,' 13 2.

τέλειος 3: *perfect, full-grown; τέλειοι ἄνδρες*, third grade of the Persian discipline, after the age of twenty-five, 15 14.

τελεστήρια, τά: *thank-offerings of success,* 30 2.

τελευταῖος 3: *last, final.*

τελευτᾶν: *to end, finish, to die; βίου τελευτῆσαι*, 'to de cease' from life, 31 17; *τελευτῶν*, 'at last,' he ended by saying, 9 28, H. 968 a, G. 1564,

τελευτή: *an ending, end.* [B. 653 N. 2.]

τέλος, -ους, τό: *consummation, end; pl. τέλη*, 'magistrates,' 28 6, 56 8, cf. *ἀρχαί.* Adv., *τέλος*, 'at last,' 7 12.

τεμῖν: *to cut*; **τεμῶ**, **τέτμηκα**, **έτμηθην**, **τέμνω**.

— **άποτεμῖν**, 'to cut off,' 55 19.

τέταρτος 3: *the fourth*.

τέτταρες, **τέτταρα**: *four*. H. 290, G. 375, B. 155.

τετρακισμύριοι 3: *four times ten thousand*, 40,000.

τετρημένος 3: *bored, perforated*, 45 21.

τετρωμένος: *τιτρώσκειν*.

τεύχομαι: *τυχεῖν*.

τεχνᾶν: *to make by art*.

τέχνη: *art, handicraft*.

τέως: *so long, for a while*.

τιθασεύειν: *to tame*. Past-perf. pass., 42 4.

τίθημι: *θεῖναι*.

τιθηνεῖσθαι: *to nurse, tend as a child*; aor. 2d pers. sing., 26 3.

τίμᾶν: *to value, prize, honor*.

τίμή: *price, value, honor, office* 4 15.

τίμιος 3: *prized, held in honor*.

τίμωρεῖν impf.: *to avenge, succor*. Const. H. 764, 2 b; G. 1163.

τίμωρεῖσθαι: *to take vengeance on, punish*. H. 764, 2 b; G. 1246.

τίμωρός (**τίμή**, **φορ**-, **ὄρᾶν**): *avenger*.

τίς, **τί**: *who, what*. H. 277, G. 416, B. 148.

τις, **τι**: *some one, something, any one, anything, one*; enclitic. H. 277, G. 416, B. 148. πολλούς *τινας*, 'a great many,' 3 15. βλάξ *τις*, 'a regular blockhead,' 11 7; χαλκός *τις*, 'a gleam of brass,' 34 26; εἰλικρινής *τις* ἀδικία, 'a kind of out and out wrong-doing,' 50 2.

τιτρώσκειν: *to wound*; **τρώσω**, **ἔτρωσα**, **τέτρωμαι**, **έτρώθην**.

τλήμων, -ονος, ὁ, ἡ, (**ταλ**-): *full of suffering, miserable*. A poetic word,

τοί: encl. postp. intensive particle. H. 1037, 10. The frequently occurring compounds οὔτοι and μέντοι illustrate its intensive force. Cf. οὐδὲ γὰρ νῦν *τοι*, 31 18; ἀλλὰ *τοι*, 'but, I tell you,' 51 4.

τοῖνυν: *then, so then, now*; postp. inferential conj. *καὶ τοῖνυν*, 6 25.

τοῖόςδε, **τοιᾶδε**, **τοιόνδε**: *such (here)*, 'such as follows,' 29 22.

τοιούτος, -αῦτη, -οὔτο(ν): *of this sort, such*.

τοκεύς, -έως, ὁ, (**τεκεῖν**): *parent*.

τόκος (**τεκεῖν**): *birth, offspring*.

τόλμα (**ταλ**-): *daring, assurance*.

H. 139 e, G. 174, B. 82.

τολμᾶν: *to dare, have the heart to do*.

τοξεῖν: *to shoot with the bow*; pass. 'to be shot with an arrow,' 36 10.

τόξευμα, -ατος, τό: *an arrow shot from a bow*.

τόξον: *bow*.

τοξότης: *bowman, archer*.

τόπος: *place*.

τοσοῦτος, -αῦτη, -οὔτο(ν): *so much, so great*, plur. *so many*.

τότε: *at that time, then*.

τοῦ, τῷ: *tis* or *tis*.

τοῦμόν: *τὸ ἐμόν*.

τοῦναντίον: *τὸ ἐναντίον*.

τοῦνομα: *τὸ ὄνομα*.

τραγωδιᾶ (**ᾄδειν**): *tragedy*.

τράπεζα: *table*; style of living, 21 7.

τραῦμα, -ατος, τό: *wound*.

τραφήναι: *τρέφειν*.

τράχηλος: *neck*.

τρεῖς, **τρία**: *three*. G. 375, B. 155.

τρέπειν: *to turn*, in another direction;

τρέψω, *ἔτρεψα*, *τέτρωφα*, *τέτρωμαι*,

έτράπην. *τρέψασθαι τοὺς πολεμίους*, 'to put to flight,' 57 18; cf. *τρόπαιον*.

τρέφειν: *to nourish, rear, keep* animals or persons, *cherish*; *τρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐτρέφην.*

— **ἐκτρέφειν**, 'to bring up,' 44 18.

— **συντρέφειν**, 'to bring up with one,' perf. pass. 2 4.

τριάκοντα: *thirty.*

τρίβειν: *to rub, wear away*; *τρίψω, ἔτριψα, τέτριφα, τέτριμμαι, ἐτρίβην.*

— **διατρίβειν**, 'to pass time,' 40 23.

τριηραρχία (*τριήρης*): 'trierarchy,' at Athens the fitting out of a 'trireme,' or ship of war, for the public service.

τρισμύριοι 3: *thrice ten thousand.*

τρίτος 3: *the third.*

τρόπαιον (*τρέπειν*): 'trophy,' a monument of the enemy's defeat, 58 29.

τροπή: *a turning, rout, defeat.*

τρόπος: *turn, way or manner*, 'bent' of mind or disposition.

τροφή (*τρέφειν*): *nourishment, food.*

τυγχάνειν: *τυχεῖν.*

τύπτειν (*tundere, τύπος*): *to strike*; *τυπτήσω, ἐτύπην.* H. 513, 18 a.

Syn. *πληγῆναι, πατάξαι, παλεῖν.*

τύρσις, -ιος, ἡ: *turret, tower*, 23 5.

τυχεῖν: *to hit the mark, to happen, to get*, *τινός; τεύξομαι, τετύχηκα, τυγχάνω.*

ἔτυχε τῆς βασιλείας, 'came to the throne,' 52 27. *ἔτυχε τεταγμένος*, 'happened to be posted' there, 38 14, 56 9. *ἐμέ τε τυγχάνειν διδάσκοντα καὶ ἐκέλην μανθάνουσαν τὰ βέλτιστα*, 'that I might be led (by divine guidance, *τύχη*) to teach and she to learn what was best,' 41 24; disclaiming any positive (human) knowledge as to what was really for the best.

— **ἐντυχεῖν**, 'to fall in with,' 'encounter,' *τινί*, 34 4.

τύχη: *chance, luck, good or bad fortune.*

Υ.

ὕβριζειν (*ὑβρις*): *to treat wantonly or insolently, to outrage.*

ὕγιαίνειν: *to be sound or in health.*

ὕγεια: *health.*

ὕγις, -ές: *sound, healthy.*

ὕδωρ, ὕδατος, τό: *water.* H. 182 a; G. 291, 34; B. 115, 24.

υἱός: *son*; regular, also gen. *υἱέος*, dat. *υἱεῖ.* H. 216, 19; G. 291, 35; B. 115, 25.

ὕμεις: *ye, you*; *ὑμῶν, ὑμῖν, ὑμᾶς.*

ὕμέτερος 3: *of you, your(s).*

ὕπαρχειν: see *ἄρχειν.*

ὑπαρχος: *one commanding under another, lieutenant.*

ὕπελάσας: see *ἐλαύνειν.*

ὑπέρ: *over*; prep. w. gen. and acc.

ὑπερβαλλόντως: *exceedingly*, 55 26.

ὑπερμεγέθης, -ές: *exceedingly large.*

ὕπηκοος 2 (*ὕπακούειν*): *hearkening to, obedient, subject.*

ὕπηρετεῖν impf.: *to serve, wait on.*

ὕπηρέτης (*ὑπό, ἐρέτης* 'rower'): *underling, servant, attendant.*

ὕπνος: *sleep.*

ὑπό: *under*; prep. w. gen., dat., acc. H. 808, G. 1219, B. 417. *ἐρωτηθεὶς ὑπὸ τῆς μητρός*, 'by' his mother, so reg. of the personal agent; but of things, *ὑπὸ τῆς πλατύτητος*, 'by reason of' their broad backs, 10 22, cf. 20 12, 32 8.

In composition, the force of *ὑπό* must be learned by observation. Cf. *ὑπάρχειν, ὑπελαύνειν, ὑπολιπεῖν, ὑπομένειν*, under the respective simples.

ὑπογραφή (*γράφειν*): *a drawing or painting under, underlining*, 2 6.

ὑποκριτής: *play-actor*.

ὑπόσπονδος 2: *under truce*.

ὑποσχέσθαι: *to promise*; ὑποσχέσθαι, ὑπέσχημαι, ὑπισχνούμαι.

ὑποχείριος 2 (χείρ): *in hand, under one's power, subject*.

ὔστερος, ὕστατος: *the latter, later, last, latest*.

ὑφαίνειν: *to weave*.

— **ἐξυφαίνειν**, 'to weave out,' 'build up' the honeycombs **44** 16.

ὑψηλός 3: *high, lofty*.

Φ.

φαίνειν: *to show*.

— **ἀποφαίνειν**, 'to show forth,' 'give an account of,' 'pay in,' **42** 13.

φαίνεσθαι: *φανῆναι*.

φάλαγξ, -αγγος, ἡ: *line of battle, army in line*; εἰσω φάλαγγος, 'within the lines,' **58** 26.

φάναι (*fāri, fātum*, φάσκειν, φήμη): *to say yes, affirm, aver*; φημί (encl. exc. 2d pers. sing. φῆς), ἔφην, φήσω, ἔφησα. Const. inf.

Often ἔφη indep. of the const., Lat. *inquit*. οὐ φημι, 'I deny,' H. 1028. ἔφην is aoristic, and φημί is a pres. aor., the imperf. being φάσσω.

Syn. εἰπεῖν, λέγειν, ῥηθῆναι.

— **συμφάναι**, 'to assent,' 'agree to,' τι, **50** 5.

φανερός 3: *visible, manifest*. ἐκ τοῦ φανεροῦ, 'in plain sight,' **56** 22. οὐκ ἐφησθεις φανερός ἐγένετο, 'was not seen to exult thereat,' **59** 19.

φανῆναι: *to become visible, show oneself, appear*; φανοῦμαι, φαίνομαι. Const. ptc., *ὅτι* or *ὥς*, but inf. when used in the sense of *δοκεῖν*, 'to seem to the mind.' H. 986, B, 661 N. 3.

— **ἀναφανῆναι**, 'to be shown forth,' find oneself held up as an example, **52** 23.

— **καταφανῆναι, καταφαίνεσθαι**, 'to appear right clearly,' **31** 27.

— **προφανῆναι; προφαίνεται**, hist. pres. (equiv. to aor.), 'comes forth into view,' heaves in sight, **34** 3.

φάρμακον: *drug, poison*.

φαῦλος 3: *slight, mean, paltry*.

φείδεσθαι: *to be sparing of, spare*, τινός; φείσομαι, ἐφεισάμην.

φέρειν: impf. only, *to bear, bring*; pass., *to be borne or swept along, to rush, roll rapidly*, **36** 4; ὁμῶς, 'rush together,' 'into conflict,' **10** 22, **57** 11. *κακῶς*, 'bad conduct,' 'ill-success' of affairs, **55** 18.

Syn. ἐνεγκεῖν, ὀλσειν fut.

— **διαφέρειν**, 'to differ,' 'to excel,' τινός, **1** 13.

— **εἰσφέρειν**, 'to bring in,' **44** 13.

— **παραφέρειν**, 'to bring beside,' set before one, **4** 3.

— **προσφέρειν**; pass., 'to rush toward,' bear down on one, **9** 16.

— **συμφέρειν**, 'to be advantageous' for one, **50** 23.

— **ὑποφέρειν**, 'to bear,' 'endure.'

Syn. ὑπομένειν, ἀνέχεσθαι.

φέρεισθαι: *to bear or bring for oneself*.

φερνή: *marriage portion, dowry*.

φεῦ: *alas*.

φεύγειν: *φυγεῖν*.

φήμη (φάναι): *a prophetic voice*.

φημί: φάναι.

φθέγγεσθαι: *to give utterance to sounds, articulate or inarticulate, to sound*, **35** 25.

φθείρειν: *to corrupt, spoil*; φθερῶ, ἔφθειρα, ἔφθαρκα, ἔφθαρμαι, ἔφθάρην.

— διαφθελεῖν, 'to destroy,' 18 5, 18.

φθονεῖν impf.: *to be envious, to be grudge, envy*, τινί τινος, 27 15. οὐ φθονήσω εἰπεῖν, 'I shall have no objection to stating,' 46 27.

φθονερός 3: *envious, jealous*. Adv. φθονερώς.

φθόνος: *envy*.

φιάλη: *drinking bowl*.

φιανθρωπιά: *kindliness*.

φιάνθρωπος 2: *humane, kindly*.

φιλεῖν impf.: *to love, like, to kiss*.

Regularly of the love of husband for wife, 21 20.

Syn. ἀγαπᾶν, ἐρᾶν, στέργειν.

— καταφιλεῖν, Κύρου κατεφίλου χεῖρας, 'covered with kisses,' 25 8.

φιέλλην, -ηνος, ('Ἕλλην'): *fond of the Greeks*, 59 13.

φιλῆ: *affection, friendship*.

φίλιος 3: *of a friend or friends, friendly*.

φιλόκαλος 2: *beauty-loving, fond of beauty*.

φιλομαθής, -ές: *fond of learning*.

φιλονεικεῖν (νεῖκος) impf.: *to be fond of strife, contentious, engaged in eager rivalry*, 12 12.

φίλος 3: *own, dear, a friend*.

φιλόσοφος: *philosopher*.

φιλόστοργος 2 (στέργειν): *affectionate*, 2 3.

φιλοτιμέσθαι: *to be ambitious, pursue emulously*; ἐφιλοτιμήθη.

φιλοτιμία: *love of honor, emulation*.

φιλότιμος 2: *honor-loving, ambitious*.

φιλοφρονεῖσθαι: *to treat kindly, show favors to*; ἐφιλοφρονησάμην and ἐφιλοφρονήθη.

φλυᾶρειν impf.: *to talk nonsense, play the fool*, 10 13.

φοβεῖν impf.: *to frighten*.

φοβεῖσθαι: *to fear*; πεφόβημαι, ἐφοβήθη.

— ὑπερφοβεῖσθαι, 'to be exceedingly afraid,' 7 25.

φόβος: *fright, fear*.

φοιτᾶν: *to go up and down, go or come regularly*, 16 13.

φράττειν: *to fence, block up*.

— ἀντιφράττειν, 'to barricade,' 48 17.

φρονεῖν (φρήν) impf.: *to be minded in any way*; μέγα φρονεῖν, 'to be proud' of anything, ἐπὶ τινί, 46 24;

ὑπὲρ ἀνθρώπων φρονήσαι, 'to conceive more than human pride,' 30 7.

ἄδικόν τι φρονεῖν, 'to be minded to some wrong-doing,' cherish an unrighteous sentiment, 32 16.

— καταφρονεῖν, 'to despise,' 61 20.

φρονητέον: *one must be minded in some way*; μείζον, 'feel more proud.'

φροντίς, -ίδος, ἡ: *thought, meditation*; plur., *cares, anxieties*, 21 17.

φρούραρχος: *commandant of a fortress or garrison*.

φρουρός (πρό, φορ-, ὄρᾶν): *watchman, guard*; plur., 'garrison,' 17 3.

φυγεῖν (fugere): *to flee*; φεύξομαι or φευξοῦμαι (H. 426), πέφευγα; φεύγω, 'I try to escape,' 'shun' 50 12, 'am in exile' 59 22.

φύγή: *flight*.

φύειν: *to make grow, beget, produce, create*; φύσω, ἐφύσα. See φύναι.

φυλακή: *a keeping watch or guard*.

φυλακτέον: *one must be watchful*.

φυλακτήριον: *a guarded post*.

φύλαξ, -ακος, ὁ, ἡ: *watcher, guard*.

φυλάττειν: *to guard, watch*; φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι, ἐφυλάχην.

φυλάττεσθαι: *to be on one's guard against*, τι, τινά, 8 28; *cf.* the act. const., 20.

φῶλον: *race, nation.*

φῦναι (φυ-, be, *fuisse*, φύσις): *to grow or be born, come to be or be by nature*; πέφυκα. See φύειν. H. 500, 3. With φῦναι, 1 5, *cf.* φύσιν ἔχων, 9 f. διὰ βασιλέων πεφυκώς, 'descended through a line of kings,' 20 22. εἰ πεφυκέναι πρὸς τι, 'to be created suitably' for anything, 43 19, 48 1.

φύρειν: *to mix into a paste*, 58 20.

φῦσάν: *to puff, blow up, distend.*

— ἀναφῦσάν; pass. 20 18, 'puffed up,' filled with conceit.

φύσις, -εως, ἡ, (φῦναι): *nature.*

φυτεύειν: *to plant.*

φωνή: *the sound of the voice, voice.*

φῶρ, φωρός, ὁ, (φῦρ): *thief.*

φωρᾶν: *to search for a thief.*

— καταφωρᾶν, 'to catch in the act'; τὴν ψυχὴν ὡς οὖσαν κατεφωρᾶτε, 'ye surmised,' 'detected the existence,' of the soul, 31 19.

φῶς, φωτός, τό, (φαφος, φανῆναι): *light.*

X.

χαίρειν: *χαρῆναι.*

χαλάν: *to slacken, to become slack or loose*, 'stand open,' 24 22.

χαλεπαίνειν: *to be cross or vexed, to show ill-temper.*

χαλεπός 3: *hard, difficult, cross, harsh.*

χαλεπότης, -ητος, ἡ: *harshness, ill-temper.*

χαλκεύς, -έως, ὁ: *a worker in copper, brazier, smith.*

χαλκός: *copper, bronze or brass.*

χαμαί (*humus*): *on the ground.*

χαρά: *joy.*

χαρῆναι (*yearn, grātus, grātia, χάρις*): *to rejoice*; χαίρῃσω, κεχάρηκα, χαίρω; χαῖρε, χαίρετε, 'hail,' or 'farewell.'

— ὑπερχαρῆναι, ὑπερχαίρειν, 'to be overjoyed,' 2 26, 9 11.

χαρίεις, -εν: *graceful, charming.* B. 125, 1. Comparison, H. 248, G. 355, B. 132.

χαρίζεσθαι: *to gratify, please*, τινί; χαριοῦμαι, ἐχαρισάμην, κεχαρίσμαι; κεχαρισμένος, 'pleasing,' 'grateful,' 'acceptable,' 50 23.

χάρις, -ιτος, ἡ, (χαρῆναι): *grace, charm, favor, thanks.* χάριν εἰδέναι, 'to be thankful,' 45 8.

χαριστήρια, τὰ: *thank-offerings, of thanksgiving*, 30 3.

χειμῶν, -ῶνος, ὁ: *winter, tempest.*

χείρ, χειρός, ἡ: *hand, forearm*; χειροῖν, χειρσί.

χειροθήτης, -ές, (ἐθλίζειν, ἥθος): *accustomed to the hand, tame, tractable.*

χειρόμακτρον (μάττειν): *towel, napkin*, 3 26.

χειροῦσθαι (χείρ): *to overpower.*

χείρων, -ον: *worse*; χειριστος. H. 254, 2; G. 361, 2; B. 136.

χιλίαρχος: 'chiliarch,' *commander of a thousand.*

χιλίοι 3: *thousand.*

χιλιοστύς, -ύος, ἡ: *a body or battalion of a thousand.*

χιτών, -ῶνος, ὁ: *under-garment, tunic.*

χορηγία: 'choregia,' *at Athens the defraying of the cost of a public chorus*, 41 3.

χορός: *choral dance, a chorus, band of dancers and singers.*

χρῆζειν: *to want, wish.*

χρήμα, -ατος, τό, (χρῆσθαι): *thing,*

affair, 9 10; plur. χρήματα, *property, money*, 60 2, 5.

χρήναι (χρή, εἶναι): *χρή* (sc. ἐστίν), *it behooves, one ought*; *χρήν*, *ἐχρήν*, *χρήσει*. H. 486; G. 1692, p. 406; B. 267.

χρησθῆναι: *to use, have dealings with*, τινί. H. 412, G. 496, B. 199, 3. τί αὐτῷ χρήσει, 'what shall you do with him?' 11 17. χρησθαι αὐτοῖς ὅ τι ἐβούλετο, 'to turn them to such use as he would,' appropriate them in any way, 56 3.

χρηστήριον (χρᾶν, 'to utter a response'): *oracle*.

χρηστός 3: *useful, good*.

Syn. ἀγαθός.

χρόνος: *time*.

χρῦσλον: *a piece of gold, gold coin*.

χρῦσός: *gold*.

χρῦσοῦς, -ή, -οῦν: *of gold, golden*.

χρῦσοχάλινος 2: *with golden bridle*.

χρῶμα, -ατος, τό: *color, paint*, 2 6.

χωλός 3: *lame, limping*.

χώρᾱ: *country*; *military place or position*, 35 20.

χωρεῖν impf.: *to give place, yield, to march, go, to contain*; *χωρήσομαι*.

— ἀποχωρεῖν, 'to fall back,' 'retreat.'

— προχωρεῖν, 'to advance.'

χωρίον: *a place*.

χώρος: *space, room, place*.

Ψ.

ψέγειν: *to blame, disparage*.

ψέλιον: *armlet, bracelet*, 2 10, 39 5.

ψεύδεσθαι: *to lie, report or deal falsely*.

ψευδής, -ές: *false*.

ψυχή: *breath of life, soul*.

ψυχός, -ους, τό: *cold*.

ψωραλέος 3: *itchy, mangy*.

Ω.

ὦ: *prefixed to vocatives*.

ὦδε: *thus, as follows*.

ὠθεῖν impf.: *to push, shove*; ἐώθουν, ὠσω, ἔωσα, ἔωσμαι, ἐώσθην.

ὠθεῖσθαι: *to push (away from oneself)*, 58 4.

ὦμην: *οἴεσθαι*.

ὠμμαι, ὠφθην: *ὀφθῆναι*.

ὠμοσα: *ὀμνύναι*.

ὠνεῖσθαι: *to buy*; ὠνήσομαι, ἐώνημαι, ἐωνήθην. H. 359, G. 537, 1.

Syn. πρᾶσθαι.

ὠνῆσα: *ὀνινάναι*.

ὥρᾱ (year): *season, the right season for anything, 'high time'*, 11 21.

ὥραιος 3: *in season, ripe, in the bloom of youth*.

ὥραιότης, -ητος, ἡ: *seasonableness, ripeness, charm of youth and beauty*.

ὥρμᾱ: *ὀρμᾶν*.

ὥς: οὐδ' ὥς, not even *thus*, 36 13; so μὴδ' ὥς, καὶ ὥς. H. 284, G. 138, 3.

ὥς: *as, how, that, in order that*.

λέναι ὥς σέ, 'to come to thee,' 13 23;

H. 784 a, G. 1220, 8, B. 418. Temporal, 'as,' 'when,' 2 1, 9 4, 9, 16.

Causal, 'as,' 'for,' 11 23, 41 27.

Exclamatory, ὥς καλός, 'how beautiful,' 2 14, 10 13, 19. ὥς ἡδιστα,

'as agreeably as possible,' 3 2, 16 18, cf. ὅτι in the same usage. ὥς ἀπιούσα, 'with the intention' of going home, 5 17, 23 15. H. 974.

ὥς εἰς κύκλωσιν, 'with a view to' turning the enemy's flank, 36 26. ὥς ἔχοντες, having 'as they believed';

ὥς κωμασταὶ ὄντες, 'pretending' to be revellers, 24 11. H. 978.

With inf., 'so as,' 26 17, 33 16;	ὥστε σε κινδυνεύειν, 'if you must
w. ind., 'so that,' 29 7; cf. ὥστε.	incur peril,' 10 7.
ὡσαύτως: <i>in the same way, likewise.</i>	ὠφελεῖν (ὄφελος) impf.: <i>to benefit, be</i>
ὥσπερ: <i>just as, as (if).</i>	<i>of use to.</i>
ὥστε: <i>so as, so that.</i> Const. H. 927,	ὠφέλιμος 2: <i>helpful, serviceable.</i>
953, 954; G. 1449 ff.; B. 595 f.	

Hadley and Allen's Greek Grammar

By JAMES HADLEY (YALE)

REVISED BY

FREDERIC DE FOREST ALLEN (HARVARD)

Cloth, 12mo, 422 pages Price, \$1.50

This standard Grammar not only presents the latest and best results of Greek studies, but also treats the language in the light received from comparative philology. Its comprehensive treatment of the principles and forms of the Greek language, together with its clear, analytic method, has made it at once an authoritative and exhaustive treatise for reference and at the same time a practical and popular text-book for class use. The fact that during all these years it has held its place and maintained its widespread popularity and extensive use in the leading classical schools and colleges of the country is in itself sufficient evidence of the excellence of the original work.

Professor Hadley's Greek Grammar was published in 1860, and was founded on the scholarly and exhaustive work of the eminent German professor, Curtius, of the University of Kiel.

Professor Allen brought to the work of revision the enthusiasm and critical method of an accomplished scholar, combined with the experience and skill of a successful teacher, and the result of his labors is gratifying alike to the publishers and friends of the Grammar.

In its present form it is a practical work for beginners. Clearness of statement, accuracy of definition, and judicious arrangement recommend it for elementary classes; yet at the same time it is a complete and comprehensive manual for the advanced student.

Copies of Hadley's Greek Grammar will be sent, prepaid, to any address on receipt of the price by the Publishers:

American Book Company

New York
(285)

• Cincinnati •

Chicago

Xenophon's Anabasis

SEVEN BOOKS

EDITED BY

WILLIAM R. HARPER, Ph D., D.D., LL.D.
President of the University of Chicago

AND

JAMES WALLACE, Ph.D.
President of Macalester College, St. Paul, Minn.

Cloth, 12mo, 575 pages, with Maps, Diagrams, etc. . Price, \$1.50

This edition of the *Anabasis* embodies all those features which have made Harper's Classical Series so popular and successful, and in addition possesses many other points of special value to students of Xenophon. Apart from the text proper the book includes a Descriptive and Historical Introduction on Persia and Greece; a concise life of Xenophon; Bibliography; Itinerary; Inductive Exercises in Greek; Themes for Investigation; Lists of Words; Idioms; Ready Reference Tables, giving inflections of various parts of speech, including paradigms of Infinitives, Participles, and Irregular Verbs; and a Complete Vocabulary of all the words used in the seven books.

Books I-IV are edited with full Grammatical References, Topics for Study, and Critical Notes.

Books V-VII are edited for Sight Reading, with suggestions and foot-notes.

Copies sent, prepaid, to any address on receipt of the price.

American Book Company

New York

•

Cincinnati

•

Chicago

Greek Dictionaries

LIDDELL AND SCOTT'S GREEK-ENGLISH LEXICON

Revised and Enlarged. Compiled by HENRY GEORGE LIDDELL, D.D., and ROBERT SCOTT, D.D., assisted by HENRY DRISLER, LL.D. Large Quarto, 1794 pages. Sheep . . . \$10.00

The present edition of this great work has been thoroughly revised, and large additions made to it. The editors have been favored with the co-operation of many scholars and several important articles have been entirely rewritten.

LIDDELL AND SCOTT'S GREEK-ENGLISH LEXICON—Intermediate

Revised Edition. Large Octavo, 910 pages.

Cloth, \$3.50; Half Leather, \$4.00

This Abridgment is an entirely new work, designed to meet the ordinary requirements of instructors. It differs from the smaller abridged edition in that it is made from the last edition of the large Lexicon, and contains a large amount of new matter.

LIDDELL AND SCOTT'S GREEK-ENGLISH LEXICON—Abridged

Revised Edition. Crown Octavo, 832 pages. Half Leather \$1.25

This Abridgment is intended chiefly for use by students in Secondary and College Preparatory Schools.

THAYER'S GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT

Being Grimm's Wilke's Clavis Novi Testamenti. Translated, Revised, and Enlarged by JOSEPH HENRY THAYER, D.D., LL.D. Royal Quarto, 727 pages. Cloth, \$5.00; Half Leather, \$6.50

This great work embodies and represents the results of the latest researches in modern philology and biblical exegesis. It traces historically the signification and use of all words used in the New Testament, and carefully explains the difference between classical and sacred usage.

YONGE'S ENGLISH-GREEK LEXICON

By C. D. YONGE. Edited by HENRY DRISLER, LL.D.

Royal Octavo, 903 pages. Sheep . . . \$4.50

AUTENRIETH'S HOMERIC DICTIONARY

Translated and Edited by ROBERT P. KEEP, Ph.D. New Edition. Revised by ISAAC FLAGG, Ph.D.

12mo, 312 pages. Illustrated. Cloth . . . \$1.10

Copies sent, prepaid, to any address on receipt of the price

American Book Company

New York

Cincinnati

Chicago

